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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

Follow the advice of the sages. Meditate on the anomalies and miseries of our civilization. Discover the root of its maladies. We find that the human mind has triumphed by neglecting and defying the moral forces which are at work in the universe. This is not generally perceived, and men and their leaders alike are deluded. Each presumes that he and his nation or class is following moral principles, while they are slaves of passions, prejudices and pelf.

Man, the thinker, has not been able to follow the teachings of a long line of Sages which state: allow not the force of vice to lead your mind, but so educate that mind that it follows the lead of the force of virtue. Knowledge bereft of love, of compassion, of charity, of harmony flourishes and mass thought-action stifles the voice of Spirit even in the good individual.

The Sages and Seers have warned against knowledge, reason and mind bereft of moral principles. They have always taught the superiority of moral ideas over mental thoughts. They have pointed to the truth of truths that Wisdom is Compassion, that Justice is Mercy. Our Divinity is not knowledge-formed but virtue-formed and our vices make us demoniac. Is there a better description of the modern man successful in our social order than that found in the 16th Discourse of the *Gita*?

Illuminated minds, like Gautama Buddha or the great Shankara, have pointed to moral principles as starting-points to a life of peace, goodwill and wisdom. Jesus, the Jewish Prophets before Him, and those who followed his advice and instruction have emphasized the moral life as necessary for gaining true knowledge. St. Paul affirmed the superiority of Faith, Hope and Charity over all knowledge and in showing "a more excellent way" he exhorted us "to covet earnestly the best gifts."

Christendom knows Faith, Hope and Charity as theological virtues and there are four natural virtues—making in all seven Cardinal Virtues, to which are opposed the Seven

Deadly Sins. It was most probably Augustine who attempted to Christianize the four Cardinal Virtues in the teachings of Socrates and Plato. They are Higher Wisdom, Courage, Temperance and Justice. The Neo-Platonists described them as "purifications from the lower contagion."

In the ancient *Rig-Veda*, virtue is given first place. In the famous hymn (X. 129) Kama-Love-Eros is said to be the first movement that arose in the One after it had come into life through the power of fervour-abstraction. In the *Atharva-Veda* we find: "Kama-Deva was born the first. Him neither Devas, Pitris, nor men have equalled. Thou art superior to these and for ever great." The concept of Kama-Deva has become degraded in the course of centuries, like the Eros of Hesiod. With the Seers of the Vedas, Kama-Deva personifies, says H. P. Blavatsky, "the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative One Force, as soon as it came into life and being as a ray from the Absolute. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love."

Kama-Deva, Eros, in their original pristine pure sense, personify the archetypal Virtue. The Sages do not reject the idea that the virtues-vices of the animal-man are relative. But those Sages teach that the relativity of conventional morality befogs the mind and keeps man tied to the kingdom of animal-man. To become truly human it is necessary to get hold of the important philosophical principle that Virtues and Virtue are as definite as metaphysical categories of Spirit, Matter, Mind; Light, Darkness, Sight; Space, Force, Motion, etc. The animal-man becomes human by discarding vicious tendencies and vices; and progresses to divinity by cultivating moods of virtue which become his vibhutis—excellencies—fixed and ever flashing their radiance of Compassion. This Compassion is the archetypal Virtue which manifests as a Trinity of the Good, the True, and the Beautiful: out of the first come the moral factors, out of the second the intellectual, and their joint action is regenerative Beauty which is Joy and Bliss.

Wisdom-Compassion is the Soul of all Virtues—be they the Christian and Greek Cardinal ones, or the virtues of the divine man of the *Gita* or the six and ten Paramitas of the Buddhistic Philosophy. In the Mahayana *Book of the Golden Precepts* this archetypal Virtue is thus described:—

> Compassion is no attribute.
> It is the Law of Laws—
> Eternal Harmony,
> Alaya's Self,
> A shoreless universal essence,
> The Light of everlasting right,
> And Fitness of all things,
> The Law of Love eternal.

SHRAVAKA

NAI TALIM

BLUE PRINT FOR A PEACEFUL WORLD

[**Shri G. Ramachandran,** who writes here of the hopeful implications for peace of Gandhiji's Basic Education Scheme, was named on May 1st as the successor of Shri J. C. Kumarappa on the latter's retirement as Chief of the Gramodyog Sangh at Wardha. Education in and through work, as envisaged by *Nai Talim,* holds great promise, not only for India's masses, but also for fruitful adaptation to the solving of educational problems of other quarters of the globe.—ED.]

The world is in a bad way; no one can doubt it. In fact, the world is on the brink of a catastrophe so great that the whole of life, civilization and culture are in peril. We are steadily moving towards a third world war. Sometimes we move towards it with a quick jerk forward; and sometimes we hang back a little. But we are moving towards it with the certainty of fate. Behind us lie uncounted centuries of striving for a better, fuller and holier life. An unbroken line of prophets, saints, statesmen, scientists and servants of society in every walk of life stands in the background watching the drift of humanity towards a peril which is evil and a destruction shameful beyond words. They had all combined to make a peaceful and good world. But in this industrial era material and money values have swept away cultural and spiritual values. Competition has become the religion of man and greed his philosophy. People appear to be like strange and fantastic creatures trying to build nests in the heart of an exploding volcano.

We can think a great deal, write much and explain much. But the need is to discover the eye of the needle and put the thread through. That is where we fail. Who can deny that the tragedy arises from gross mismanagement of the world as we know it, rather than of the world beyond? The world in which we live and work is so real that, unless we manage its affairs wisely and justly, any other world anywhere else will be a mockery. While the spiritual good of mankind is vitally needed its material good is even more vitally needed because upon it the former largely depends. Politics and economics therefore have become as important as religion.

Fundamentally, politics deals with the freedom of man and economics with the problem of equal justice to every human being. The world has become increasingly sane in politics. It is still wandering blindly in the realm of economics. But, as surely as democracy has become the rule in politics, so surely will equal justice become the rule in economics. The challenge today

therefore, for the whole world is to make an economically just social order. People no longer care for freedom without economic justice, for they realize that economic justice is the core of freedom. Now the only party in the world which has a clear and unhesitant plan for economic justice is the Communist Party. But their plan is so soaked in hate and blood that it has already largely aborted in horror.

Is there a plan anywhere, then, which will combine freedom and equal justice without hate and violence? There is. It is the plan of Gandhi. The alternative to Communism and its methods is Sarvodaya and the method of *Satyagraha*. This is as yet little realized. The *Satyagrahi* believes in the historic process as much as any one else, but believes that the process lies in the direction of a Sarvodaya Society and a *Satyagraha* method.

The life, teachings and work of Gandhi find their consummation in *Nai Talim*. People all over the world value Gandhi as a non-violent fighter for freedom and as a supreme saint. It is not understood, however, how the whole of that non-violent fight for freedom drew its strength from "Constructive Work" and how that supreme sainthood arose from dealing with life in a most practical and earthly but good way.

Gandhiji's greatest gift to the world is *Nai Talim*. It contains within itself all his other work and teachings. The politics of fundamental freedom is in it because *Nai Talim* is self-government: of children, of boys and girls and of men and women. The economics of equal justice is in it because all education is through productive work, work by all, for all, on a community basis. The highest religion is in it because within *Nai Talim* is effected, from childhood onwards, a full and rich reconciliation of all the great religions and philosophies which have inspired the soul of man. The highest culture is in it, because all culture in *Nai Talim* will come from the mass of the people who have been lifted to a higher life through co-operation in work and whose intellectual and artistic growth will have come through productive work by all, for all.

The knowledge of exactly what *Nai Talim* is, is not yet wide-spread. A very brief and simple picture of it follows:

Nai Talim is education in the widest sense. It begins from the moment of conception and continues through childhood, boyhood or girlhood, manhood or womanhood to the moment of death. It is, therefore, no school-room affair. It is education throughout life; but it is education through life also. It is not book-centred but work-centred. Work is life and life is work. Where work ends life ends. In *Nai Talim* work is the raw material and learning the finished product. All learning is in and through work, therefore through life. The more one works the more one learns. No work—no education, is the rule of *Nai Talim*. At one

stroke it lifts the worker from drudgery to learning. It is therefore the liberation of the worker from within and upward through a natural process free from violence and hate.

It is of the essence of *Nai Talim* that those engaged in it, children, students, workers and teachers, live together, work together and learn together in self-reliant, self-dependent, happy communities. This paves the way for a new social order. Therefore *Nai Talim* is education for life, a new life, a better, fuller, happier life.

This education in and through work is a more revolutionary programme than anything in Marxism. When *Nai Talim* spreads, what happens? The toilers everywhere get education as a birthright. Education belongs to them. The gulf between manual and intellectual labour vanishes in a new synthesis in which manual and intellectual work grow from each other. It is the gulf between manual and intellectual work which, in the final analysis, will be seen to breed most of the conflicts in the world. The symbol of that gulf is money and its shadows are competition and greed.

Nai Talim is a profound co-operative system for the physical and mental growth of man. When men are trained from childhood to work for all, then something will be born which is deeper than Socialism or Communism. Thus *Nai Talim* leads towards a fundamental change not only in external arrangements but also in the internal spirit and mind of society. And the key to it all is that education is all the time and for everybody through productive work, productive in terms of the needs of mankind everywhere. This will not mean physical or mental isolation but it will certainly mean the maximum possible self-sufficiency in meeting man's fundamental physical needs on a regional basis and the maximum moral and cultural co-operation on a world scale. In a world where a new generation has grown up under *Nai Talim* we shall have innumerable communities, largely self-sufficient in material needs, exchanging their surplus for others' surplus and co-operating fully in cultural and spiritual pursuits. Today much cultural and spiritual co-operation is shattered on the rock of exploitation of the weaker by the stronger and of the stronger by the strongest.

The maximum self-sufficiency in material needs is the key-note of *Nai Talim*. This may mean some limitation of the endless stream of machine production and a deliberate curtailment of artificially created needs. But there will be no glamour and glory at one end of the social scale and squalor and misery at the other end.

Some may think that life may become less colourful, exciting and adventurous under such a programme that will make for peace. Let us humbly admit that war is more colourful and glamorous than peace. But the great epochs of human history which created poetry,

music, architecture and the healing arts had also their colour and their adventures for the human spirit, only not the colour of human blood flowing on fields of battle or the adventure of human slaughter on a vast scale. Let no one be deceived by the colour and glamour of a competitive and material civilization which has brought the world to the brink of ruin.

There is yet time for all the creative forces of the human spirit in religion, philosophy, science, art and co-operative work to marshal men on the side of Gandhi. The challenge of Gandhi through *Nai Talim*, therefore, is a challenge to the whole world.

G. RAMACHANDRAN

PRESCRIPTION FOR ECONOMIC RECOVERY

In a small book entitled *Prosperity for Villages*, published at Re. 1/- by the Harsha Printery and Publications, Puttur, South Kanara, Madras, Shri K. V. Karantha, M.A., M. I. E., presents a blue print for the development of India's small-scale industries that merits wide-spread and serious attention.

He challenges convincingly the suitability for India of large-scale industries in fields which cottage industries developed on right lines could serve. India's man-power being so great, large-scale production with its labour-saving devices and resulting unemployment ruins its own market by destroying buying capacity. Shri Karantha calls for the developing of Indian industry on original lines, finding the solution of national as well as village prosperity in the craftsman-owner system, which is besides congenial to democracy.

The fostering on sound lines of this healthy and humane system of production, so well suited to India's genius and culture, demands, he shows, the adaptation of large-scale inventions to small-scale production, or new inventions of simple and efficient power-driven machines of several kinds. As rural electrification spreads, farmers are eagerly taking to small electric pumps, already increasing prosperity in South India. Agriculture and cottage industries can frequently be combined, and simple logic supports Shri Karantha's contention that the cottage industries that can give the widest employment, primarily spinning and weaving, should be favoured.

Despite India's one-time pre-eminence in engineering, Shri Karantha shows, technical invention is now at a low ebb here and needs encouragement in the shape of prizes, research and the awakening of technological trainees to the opportunities and the need. He makes out a hardly challengeable case for State assistance to the village industries on this and other lines, for the happiness of the people and the well-being of the nation. Gandhian economics has found in Shri Karantha a powerful ally.

A CALL TO BROTHERHOOD

[We bring together here two articles, giving, as we like to do, the Western and the Eastern points of view on a great common theme. The ethics of the Sermon on the Mount and their practical bearing on the troubled modern world have been considered by a Congregational Minister of Kansas, **The Rev. Mr. Fred Smith,** under the title "The Worth of Jesus to the World of Today." Our Eastern contributor, **Shri P. Chenchiah,** a well-known South Indian Christian and the Retired Chief Judge of Pudukkottah State, brings the issue down to practical applications in his essay, "Towards a National Dharma: The Contribution of the Sermon on the Mount." The moral grandeur of Jesus Christ and his teachings gives him an assured and honoured place in the long line of Teachers and Servants of mankind, who have all repeated, in different words and with varying emphasis, that which the Buddha, Jesus' direct predecessor of six centuries before, had called "the Law Eternal," that "hatred ceases not by hatred, but by love."—ED.]

I.—THE WORTH OF JESUS TO THE WORLD OF TODAY

Consider with me, in the light of the title of this study, the diversified significance of the following episode. A man on the high plains of Western Kansas receives a letter typed (not written) from an inquirer in the city of Bombay in India concerning the worth of Jesus in the life of the world today.

In such a day as ours there is the casual significance of it. Usually such an episode awakens little comment. World-wide intercommunication is something that has come to be taken for granted. But back of the taken-for-granted episodes of life there often lie the secrets of the ultimate. Newton, you recall, found that so in the falling of an apple. Other instances could be cited.

Mounting therefore the stairway of significance we find ourselves on the next level. Surveying this level we find that it has a dual significance. Both the sender of the letter and the receiver of it are educated people. Beyond the point of literacy they have come to the height of logic. Both have a long sense of history, else would the query not have been made. The next implication of this relationship leads us on to a higher plane to which I propose to ascend after looking at the already mentioned second significance of the plane on which we are standing.

This is the scientific significance of the episode. For example: the query came typed; the answer returns in the same mode. Both persons involved in the episode took to a machine. From then on consider how many machines have been involved to secure the completion of

the episode. Follow the inquiry through (in relation to the topic indicated in our title) and we are now ready, with a double urge, to ascend to the higher plane mentioned in connection with the first significance referred to on this one.

This significance brings us to the investigation specifically mentioned in our title: "The worth of Jesus to the world of today." This is the religious significance, or, as I would prefer to describe it, the spiritual significance of the episode, taken, not as an isolated event in itself, but as a now commonplace occurrence. Now we can go Newtonian, so to speak. Behind this seemingly commonplace occurrence lies that which is big with —ah, what? Suppose we say, destiny. That is a meaning rich with worth. But suppose we say, rich with the meaning of divineness. That, for me, has equal worth.

Let us see how. Consider the two end facts as related to the centre fact. A man from the East inquires of a man from the West concerning a man who, with regard to both of these modern-born men is neither east nor west. And the last-named man was not born yesterday. An era is dated in the Western world from the date of his birth. Evidently this man wears well. It is easy, too easy, to go statistical at this point. But I refrain. It is enough to know that millions count themselves followers of his name. Through his influence a great religion has grown up in his name. Let it be granted that it is not all that it should be. The fact remains that he is a potent force in the world of today.

As I typed the preceding sentence I paused. Then I lifted my eyes to the serried rows of my books, which I have gathered through the years, having to do with the life of this man of 19 centuries ago. An article as brief as this must be can merely sum up the collection by allowing me to say that here is greater diversity of approach than to any other man I know. This man has made history beyond any other man I know. And made it for the better, I recall, even as my eye alights on the works of Toynbee and Sherwood Eddy. Books have been written, and are being written, from almost every conceivable angle about this continuing dynamic person. And I remember the words of Whitehead:—

> The life of Christ...has the decisiveness of a supreme ideal, and that is why the history of the world divides at this point of time.

There is something that makes Jesus our eternal contemporary. The point of importance in our present study is to know just what is this "supreme ideal." What is it that has made of the religion engendered by Jesus a noticed and a noted thing?

In this brief exposition of the potency of Jesus lasting into our own time one must ask pardon for the compression of one's answer. My concern here is neither metaphysical nor theological but psychological and sociological. Speaking

in the terminology of these two last-named disciplines, the central word with regard to Jesus is that of relationships. It is a study of fruits, shall we say, rather than roots. Not that the roots would be unimportant in a larger and longer study but, for us, the revealing thing is the fruits.

For us, in this connection, this is the key that opens up the might and meaning of Jesus in the realm of activity, political and economical in every age, including our own. Jesus did not move about in the world interested only in a new argument; he came to inspire a new activity. The writer of the Fourth Gospel caught the essence of this many times over. For us at this point the sentence of revealing is that he tells us that Jesus said of his teaching: "The words that I speak unto you, they are spirit, and they are life." (*John* 6:63) His purpose was to give men a new dynamic for life in all their relationships. The thing of worth to us here is not so much what Jesus was as an entity, theologically and metaphysically considered, but what he was as an energy, psychologically and sociologically considered.

That is to say, it is ours, primarily, to see the kind of character that Jesus was and is. Not his to be a logician only. His purpose was to be that greatest of all things: a great lover. He counted himself greater than Moses or Solomon, just as a matter of fact, not as a matter for pride. When he was asked which was the greatest commandment in the law he did not reply by quoting any of the famous Ten Commandments. Jesus was not concerned with the particularities of conduct so much as he was concerned to reveal the *dynamic* basic principle of conduct that took in all these particularities under one "commandment."

It proved to be a "commandment" with a triple facing. Yet it was no commandment in what was the then accepted conception of a commandment. The other name for religion to Jesus was not regimentation; not even specific regulation; but relationship activated by love. It was something beyond a static law; something that could not be compressed within legal boundaries. It was life lived out at its freest and its fullest. The religion of Jesus was a religion that was always outward-bound. Its name was love. It was *agape*. That is to say, love, in the terminology that has come to us from Jesus through the New Testament, means relationship at its best. It is something that cannot exist in itself; it is ever a relationship. When Jesus sought to coin this into words in his "new commandment" he declared for all time:—

> That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (*John* 13: 34-35)

Just that; nothing more. But that means everything that is worth while. All else is sound, signifying something that is secondary.

Too often have men and churches cased up Jesus in a theological strait-jacket. Jesus seems to have been greatly concerned not in closing an argument, but in opening up an activity. A preacher friend of mine once said of Solomon that he was a "walking encyclopædia." I do not think we can say that of Jesus in the same sense. We can say the greater thing that he was a walking incarnation of energy, that energy which he called love. Scholars and churches, thinking ecclesiastically, have too often been so busy moulding Jesus to a theological concept that they have overlooked the fact that he used what we would now call the psychological and sociological approach to men.

In other words, men to Jesus were *socii* (companions) rather than souls. That is to say, he thought of them always in terms of relationships that were living and dynamic. Immortality to him was a natural efflorescence of life. Unexpectedly, I find a perfect illustration of this in Herbert Spencer's definition of life: "Life is correspondence with environment." This is Jesus to another tune. When man ceases to be a related being he ceases to live. But for Jesus the relationship is that of love. He would have all men friends. He preferred to call his disciples, not servants but friends. Talking to them on that last faith-filled night before his crucifixion he mentioned the fact that, as a rule, "greater love hath no man than this, that a man lay down his life for his friends." (*John* 15 : 13). And then he went out and showed them the greatest love of man for men. He went out and died for his enemies. Here was friendship's highest gift.

This was the sort of thing that Jesus was always doing. He did not think in terms of organizations but in terms of organisms. In a recent book edited by Joseph F. Fletcher, *Christianity and Property*, he brings out the idea that is now uppermost in my mind. In a fine way he shows that "society in the Christian view is more than an organization. It is an organism." Turning to what he calls "the theological view-point" which to me is more the sociological view-point, he comments: "Man, made in the image of God, *imago Dei*, is social, just as God's Being is social in the Godhead, the divine Socius."

That is to say, so far as Jesus was concerned, he was not a greater Moses to bring new tables of law to men; or even new systematized "ologies." It is the spirit which counts. This is the key-note in the Sermon on the Mount. A friend of mine writes me that Gandhiji, speaking of the economic and political aspects of the Sermon on the Mount continually said that "the right principles of Socialism were implicit in the Sermon on the Mount."

My concern here is not to relate the Sermon on the Mount to any system of thought. As a lad I was raised in a town in Lancashire where "the father of English Socialism," Hyndman, tried through many

years to enter Parliament under that banner. He did not succeed, but his exposition of Socialism then does not seem to be just what England is being disciplined to as Socialism in this day. Socialism, as the books on my library shelves tell me, is a thing of many interpretations. Therefore I do not claim Jesus as a Socialist until I know just what type of Socialism one has in mind. But I do claim him for the things of which I have made mention in this article. These are the things for which the world is hungry in our dolorous times. This is the *universal* bread by which men and nations can be brought into one organic unity.

FRED SMITH

II.—TOWARDS A NATIONAL DHARMA

THE CONTRIBUTION OF THE SERMON ON THE MOUNT

If we seek the causes of the moral collapse in the developed, civilized races, we find, not that men are evil or immoral, but that they are not sufficiently moral. In most societies the accepted moral code is far behind the advance of the people. The conscience, formed by a primitive ethical code, does not respond to new values. The only flat distinction made is between the good which is commanded and the evil which is prohibited. The better and the best are regarded as matters of preference, while the distinction between good and bad is obligatory. Our ethical morality should proclaim that between the better and the good the same relation exists as that between the good and the bad. We must feel that not to do the better when it is known is sinful. I feel this to be the essential condition for moral progress. The moral crisis in the world today is due not so much to the conflict between good and evil, between light and darkness, as to the conflict between higher and lower values, the light of dawn and the light of noonday. The call is for the new ethical consciousness to which the Sermon on the Mount gives the key.

The Ten Commandments, so far as social ethics were concerned, were the crux of the Jewish moral system. As between man and man they forbade stealing, killing, covetousness, bearing false witness, adultery, etc., and enjoined the honouring of parents. But, as the society progressed, the law proved a brake on advance. The old morality resisted all new values. New sins arose for which the old code did not provide. Interpretation did some service but could not secure complete adjustment. People felt that stealing was sinful, but usury and oppression of the poor were not forbidden! The prophets' denunciations were against those who felt that the higher ethics were not obligatory. The prophets preached that not to care for the

orphan and the widow, to be unjust to the worker, to be cruel to the slave—against which there were no commandments—were worse sins than stealing and killing and that offering sacrifices did not condone social guilt. Those champions of higher moral values were not heeded and in the end were killed. Custom hardens; law narrows. Neither makes for moral sensitiveness.

Jesus saw that true progress cannot be made within the terms of law and custom or by changes in environment. The modern world has proved the correctness of his judgment. The State has exploited the law—and science has exploited the environment. Law cannot be superior to the people who are the lawmakers and people are what their ethics are. Science has given us the benefits of the development of material resources, yet science destroys as well as creates. The economic man is the creature of external factors. The moral man alone has values. Jesus taught that changes in human morals, devotion to higher values, should come from within and not from outside pressure, or from the environment.

The new principle of human action may be a new spirit of holiness which can make a man without I-consciousness but with we-instincts, a power so far not utilized to mould ethics to a higher end. I propose to write here not of this but of the alternative regenerating principle which Jesus found in Love. He summed up the *Sanatana Dharma* in these words:—

Love thy God with all thy heart and with all thy soul and with all thy mind....And...love thy neighbour as thyself.

Tolstoy and Mahatma Gandhi showed us that the Sermon on the Mount, which had been thought to be transcendental ethics that could be aspired after but never attained to, was a practical instrument of social amelioration, a technique for establishing a new and better social order. Tolstoy discovered the social efficacy of non-resistance. Mahatma Gandhi, allying the basic principle of the Sermon with Ahimsa, forged a socio-political weapon for freedom. Both demonstrated that the Sermon on the Mount works if only we work it. We should, therefore, study the teachings of Jesus for their immediate practical bearing on our National Dharma and for their ultimate bearing on the welfare of the world. It is a tragedy that the church let go the Sermon on the Mount but if, in the Providence of God, the East has to save what the West has lost, it is no wonder that the task devolved upon India and on the Russia of Tolstoy.

The Sermon on the Mount embodies three types of ethical teaching:—

(1) That which extends and exalts the Old Testament ethics by sublimating Law with Love.

Ye have heard that it was said by them of old time, Thou shalt not kill. ...But I say unto you, That whosoever is angry with his brother without

a cause shall be in danger of the judgment.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (*Matt.* 5: 21-2; 27-8)

(2) That which demands that the old distinction between "the commanded" and "the prohibited" should be replaced by "the higher" and "the lower," making the higher "the commanded," the lower "the prohibited."

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall no case enter into the kingdom of heaven. (*Matt.* 5: 20)

This idea is nowhere brought out more strongly than in the crowning verse of the Sermon:—

Be ye therefore perfect even as your Father which is in heaven is perfect. (*Matt.* 5: 48)

Ethical perfection, according to Jesus, is not a matter of preference, not a "may" but a "must." Men can have no ethical standard short of the highest if the Kingdom of God is to come on earth. The present-day crisis in morality arises from the failure to recognize this. Till ethical teachers make it plain that the higher values are the essentials by which we live and without which we die, we can never redeem ourselves. This is the higher moral law of Jesus.

(3) Jesus taught in the Sermon on the Mount the ethics of being and of doing; of personal qualities and of social action, both constituting an integral whole. Side by side with the beatitudes in the 5th chapter of *Matthew* and the 6th chapter of *Luke*, may be read *Matt.* 25: 31-46, in which Jesus identified himself with the hungry, the thirsty and the naked.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (*Matt.* 5: 44-45)

Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also....And whosoever shall compel thee to go a mile, go with him twain. (*Matt.* 5: 39; 41).

And as ye would that men should do to you, do ye also to them likewise. (*Luke* 6: 31)

These ethics have their application to an individual civilization in pursuit of material wealth, which divides men into have's and have-not's, exploiters and exploited. Jesus did not approve of society-inflicted hunger, nakedness, servitude and injustice, but no more did he approve a revolutionary turning of things upside-down without removing the basic evils—so that instead of the rich oppressing the poor, the poor oppress the rich and only the victims of injustice have been changed.

The corner-stone of the ethics of the Sermon on the Mount is the Love which renders the ethics of Jesus natural and practicable. The discovery of this Love in man and its utilization for the renovation of humanity is the revolutionary feature of the new ethics. This love is expounded under three aspects :—

(1) Jesus did not approve of a competitive society and its evils—poverty, oppression, violence. Yet he held that poverty, meekness, purity and suffering discipline the soul and qualify it for wielding power for the common good. He forestalled history in his faith in the proletariat—the victims of the social order—those who have nothing to lose but their chains. "Blessed be ye poor, for yours is the kingdom of God." (*Luke* 6 : 20)

(2) The redemption of humanity from its sins and self-imposed bonds must come from the emergence of this Love, a spiritual potency of such tremendous power that it can be entrusted only to men qualified to exercise it. The victims of the social order satisfy the conditions necessary for the emergence of this Love and by the chastening of suffering they acquire the necessary qualifications for exercising it. This is the Sermon's original feature. The poor, the meek and the suffering generate a powerful type of love and are qualified to direct it for the good of humanity. Hence they are blessed.

Love has many tenses and moods. Religious founders emphasize one or the other. The Hindu "Prema" was primarily a Godward emotion. The teaching of Buddha was fundamentally humanistic. The Love of Jesus was a double movement, at once Godward and man-ward. With Jesus there is no true Love of God which is not a Love of man as well. No love of man can endure which is not also a Love of God.

The second feature of this love is its renunciatory and sacrificial impulse. It gives, not out of its plenty but out of its penury. It gives not to one who has but to one who has not. In short, it seeks its opposite and overpowers it with love. Jesus advocated and admired not the rich giving to the poor but the poor giving to the poorer, as in the case of the widow's mite. The love which Jesus sought to evoke is the mother love whose basic natural instinct is towards renunciation and sacrifice, for those, moreover, who are not kith and kin or social equals. Its motion is like the motion of light to darkness. It enfolds those at the extreme opposite of the scale and draws them to its bosom. Jesus wanted to evoke that love in all men. "Love your enemies, bless them that curse you." This is no pose or ascetic practice. It is the very nature and constitution of sacrificial or mother love.

(3) Jesus bases the economics of this love on the simple life characteristic of the kingdoms of Nature. Mahatma Gandhi, who understood the spirit of Jesus, equally emphasized the necessity of the simple

life. In the animal world there is no anxiety for tomorrow. What tangles up our political economy is the anxiety for the future, the urge for "security." Western cultures live for the future; Eastern, for the conservation of the past. The competitive society is cruel; the acquisitive society, selfish; the accumulative society, wicked; and the conservative society, static. We must live for the present. "Take no thought for the morrow" is the economics of Jesus, who emphasizes the present, in which we live.

The animal world not only does not care for tomorrow, it only seeks to satisfy the basic needs of today. Jesus said: "Man's life consisteth not in the abundance of the things which he possesseth." (*Luke* 12: 15). Not only does man not live by bread alone but the bread that he needs is very little. St. Paul says, "Having food and raiment let us be therewith content."

(*I. Tim.* 6: 8)

Mother love is able to give because it disciplines itself in the simple life. To rear grand spiritual structures on minimum physical foundations has been the glory of the East. Simplicity is not privation or poverty but a delicate art of life. In a country like India, for equitable distribution each should ask, not "How much can I have?" but "How much do I need?"

Jesus differed from other religious teachers in one respect. He addressed the Sermon on the Mount to the victims, not to the victimizers. He did not ask the rich to abandon wealth or ask the proud to become meek. He asked the poor to give, those who were cursed to bless, those who were hated to love. This reversal is natural since love sprouts in suffering. It is those who suffer that have the power of love and it is they who can use it, not the rich and the proud. This paradox of Jesus—like every paradox of his—gives the clue to this new teaching.

P. CHENCHIAH

VISVA-BHARATI

The Indian Parliament has passed a bill making Dr. Tagore's Visva-Bharati a Central University. The assurances in members' speeches, that the original objectives as well as methods must be followed and the Visva-Bharati kept as the meeting-place of cultures for which it was designed, were reassuring. Freedom was its key-note as envisaged by Tagore. It was to be a place where higher values would be imparted, where representatives of different races, cultures and religions could meet in friendship and in understanding sympathy, where love of nature and sympathy with all living creatures would be fostered. "The highest education," he declared, "is that which does not merely give us information but makes our life in harmony with all existence." That vision must not be lost. *The Guardian* has well put the issue:—

> Visva-Bharati will exist as the result of Government support, but it will not live its true life or grow unless men and women who live in it are imbued with the poet's spirit and are inspired with his mission.

WHAT DO THEY THINK?

[**Prof. Diwan Chand Sharma** reports here the results of his inquiry as to where the youth of India stand on the great politico-economic issues that, thanks to their elders' sins of omission and commission, their follies and ineptitude, confront humanity today. He finds them predisposed towards Democracy, but looking to its representatives for something more than words. The heart of youth is generally to be trusted, though today there are too many ready to exploit idealism in the interest of particular ideologies. But the mind of youth needs guidance, not by demagogues and in the shape of interested propaganda; but in attaining the balance, altruism and detachment necessary to independent, fruitful thought. They can be helped in doing so by encouragement not to take sides on shibboleths, but to think and reason for themselves and to look with understanding sympathy on human beings and their problems everywhere. If youth can find and tread the middle way between regimentation and licence, between soul-lulling compromise with economic and social injustice and the iconoclasm that destroys but cannot replace, they will perhaps be able to give their elders the needed guidance out of the present morass.—Ed.]

What is public opinion? This question is most difficult to answer. Are we to ascertain public opinion by reading the newspapers, magazines and journals published in any country? Nothing can be more complicated, for these organs represent groups, parties and factions. Their views are, therefore, tendentious and smack of special pleading. If somebody set out to draw up a balance-sheet of the various views, he would find his quest futile. He would be lost in a dark and thick jungle, unable to find a way out. The Gallup Polls, very fashionable these days for sounding public opinion, do not give us the real state of affairs, but only the verdict of a section of the people for whom these polls are variants of parlour games. Even the ballot-box does not reflect public opinion very correctly, for election results are an index of several factors, most of them of a topical nature. It is not very often that they represent correctly the basic realities of a situation.

Some time ago the Mass Observation technique became popular. I studied this as well as some of the reports and I thought that it was a satisfactory way of gauging public opinion on any question. Its votaries used the questionnaire method and put questions to a cross-section of society, especially the inarticulate, trying to get their spontaneous reactions to a situation or their genuine feelings about a problem or a person. I set great store by this kind of opinion hunting and was very much impressed by the conclusions of these observers, but somehow it has not caught on, primarily, I think, because it is a very laborious and

tedious method and requires great patience at every step.

All this has been said to point out the difficulties that beset a person who wants to give an objective account of the thoughts and feelings of a group of persons about any crucial question. Luckily for me, the field of my inquiry is limited but unfortunately it relates to an international problem of very great magnitude. In some ways my task is easy for it is with the youth of my country that I have to deal. Being a teacher I meet all sorts and conditions of young men and women. My vocation has taught me to deal with them not only in the usual pedagogic way, but also in an informal manner. My experience has taught me that one gets the best out of them when one establishes a sense of equality with them. In spite of all this, my conclusions can at best be approximations to truth ; that is all that a human being should strive for.

The problem is, what influence modern world conditions, as centralized in the struggle between the powers represented by the U.S.A. and Russia, are having on the young minds of India. To study this problem we should take into account the articulate section of the youth of India as well as the inarticulate. By the articulate section I mean those young men and women who have organized themselves into two broad groups—the communal and the political.

For instance, in the Panjab we have two communal groups, one devoted to Sikh interests and the other working for the welfare of the Hindus. Perhaps it is not accurate to call these communal groups ; the best thing is to call them sectional groups. Such sectional groups of young men and women exist in all parts of India and work only for limited ends which are very often in conflict with broad national interests. If one attends the meetings of these groups one is driven to the conclusion that they are more concerned with the domestic issues in their states than with anything else. Their outlook is essentially partisan and they act as pressure groups in the interest of one local party or another. Their loyalty is parochial and they are in the main incapable of looking at any problem from the national angle.

The political groups of youth, on the other hand, are the echoes of the well-known political groups in India. Every political organization in India has its auxiliary youth group and all of them parrot their elders. They get their cue from the speeches of their leaders and in their own talks and writings merely quote or paraphrase them. But their horizon is not limited. They are vocal about interstate or intrastate issues. They have an awareness of the problems which confront their state, their country and the world at large.

This is equally true of those whom I have described as the inarticulate group. These do not belong to any well-defined organization and do not speak from public platforms, but

they are conscious of the mighty issues that face the world today. While the articulate ones air their opinions in an oracular manner, these give their views diffidently. But very often they look at these problems in the correct perspective.

The question is, what are the reactions of both these groups to modern world conditions? Their first reaction is one of bewilderment. The international situation is so complicated these days that it tests the moral and intellectual fibre of even seasoned politicians. There is, however, one difference between the professional politician and the average youth of India. The politician is used to making the best or the worst of this difficult world while the young man wants to live in a world where it is easier to breathe and to make good. Every hour, however, his daily paper, the news bulletins broadcast so many times a day and his talks with friends and elders reveal to him that he is born in, and doomed to live in, a madhouse. The tensions, interstate, intrastate and international, fray his nerves and deprive him of his peace of mind. Every day that passes makes these tensions mount. Since it is not possible for him to understand the inwardness of all the moves and counter-moves on the political chess-boards of the world, his feeling is one of utter unhappiness. He wonders if his elders are not in a conspiracy against him. In this way, bewilderment glides into a sense of frustration.

"But all this is negative and vague!" We have to see if there is anything positive and constructive in his armoury, but these negative reactions cannot be dismissed lightly. It is these which are the breeding-ground for indiscipline and which lead to walk-outs from examination halls, to strikes and to rowdy behaviour. It is these which predispose the young to join those organizations which employ the tactics of terror and of hate.

Beneath the surface, however, can be discerned the youth's passion for social justice, for freedom and for peace. It is on account of his desire for these that he is not very discriminating in his allegiances. In this field he cannot distinguish the spurious from the genuine. Nor has he the patience which age brings. Anything that promises the speedy realization of these ideals, even though it be a quack remedy, can enlist his support.

It is this which accounts for the hold of Communism on the minds of the young. It cannot be denied that this hold is very much exaggerated. As many young men have put it to me, Communism, even at its best, is a negative creed. It promises social justice but the price that one must pay for it in terms of lack of freedom is tremendous. Nor are they deceived by the peace offensive of Communism. Communism, they argue rightly, cannot bring about peace when it is based on the fundamental concept of class war and when its

weapons are civil war and all kinds of sabotage. To say that the majority of our Indian youth do not see through the Communist game is to underrate their intelligence. But sometimes the methods of the Communists are so subtle that the unwary walk into their trap. Afterwards they have not the courage to disown their comrades.

But to think that their faith in democracy is unshakable will be to distort truth. Their fundamental urges for social justice, freedom and peace are very often rudely shocked by the actions of the democracies. The drama which is being staged by Dr. Malan in South Africa, the drama of crude racial arrogance, makes them perceive that democratic nations do not always practise what they profess. The race for armaments, and the drive for conscripted military service, the manœuvres for military bases everywhere, the fight for oil, the survival of colonialism in several parts of the world, the low standard of living in many regions, the creation of spheres of interest everywhere, the interminable Lake Success debates which are more a display of forensic ability than a practical handling of difficult problems—all these shake their faith in democratic countries. The young are also aware, however, that democratic nations have to fight Communism in many spheres and cannot therefore be blind to its military aspect.

That this is so has been brought home to me not only by the talks that I have had with many young men and women but also by what some of them have been writing in their college magazines. Recently I looked through a college magazine published in Uttar Pradesh. It had two articles, one on Korea and the other on a new international order, written by undergraduates. Both these articles are symptomatic ; they show the directions in which the minds of the young are moving.

In the article on the Korean War I found a very objective appraisal of the situation. In the first place, the young writer saw a parallel between the Korean War and the Abyssinian War and remarked pertinently :—

> Though it is presumptuous to suggest that the future historians will treat the Korean conflict as the beginning of the Third World War, yet the inherent dangers are real and grave, for behind this conflict are factors of a far-reaching nature.

After tracing the causes of tension between North and South Korea, the writer has come to the definite conclusion that the North Koreans were the aggressors. It is true that he looks upon the conflict as a trial of strength between the Anglo-American bloc and the Russian bloc but he is also driven to the following conclusion : " The Communist victory in Korea would seal the fate of democracy in Asia whereas the United Nations' victory would have opposite effects. "

Reading between the lines one can find the anxiety which the youth of

India feel on account of this conflict. They are afraid it might lead to another world war. At the same time one realizes that the vast majority of the youth of India believes in democracy and the U.N.O. This feeling has been put more unequivocally by another young writer :—

> No one desires peace more than Asia because Asia wants to catch up with the material advance that has taken place in the West and this will not be possible without peace.

This desire for peace is reflected also in an article on a new international order. After discussing the approach of the United World Federalists of the U.S.A. to this problem, asking the U.N.O. to act as a Federal Parliament for the old democracies, the writer says :—

> We require sages and seers, not statesmen and strategists to establish an international order.

In this he agrees with Dr. Rajendra Prasad that we should concentrate on the individual.

All this shows that, while the youth of India are, in the main, alive to the blunders and defects of democracy in action, they are at heart believers in democracy. It is true that they are aware of the tensions which exist all over the world and of which the Korean conflict is a major symptom ; but they also know the strategical, political, social and psychological implications of these phenomena.

At least one recent event—the recall of General MacArthur—has made them realize that democratic nations are not war-mongers. The resignation of Mr. Aneurin Bevan also has led them to think that the sensitive conscience of democracy believes more in a social welfare state than in any other kind. They also know that democracies cannot be aggressors. They cannot be Kauravas, though they might be compelled to play the rôle of the Pandavas.

At the same time, they know of the Marshall Plan and the Colombo Plan which seek to raise the standard of living of devastated and backward countries. They also realize that in no democratic country is there regimentation of thought or of life ; in each there is freedom, love of peace and the urge to social justice.

All the same, they feel impatient with the dilatory methods of democratic action. Patience is not one of their strong points and they want effective action and quick results. Can anyone blame them for this ? The concept of democracy they cherish with love but they want more effective methods of realizing the democratic ideals. Who is there who does not ? Certainly not a middle-aged person like myself.

DIWAN CHAND SHARMA

THE FLOWERING BOWL

[It is an inspiring glimpse which, in this thoughtful article, our valued contributor **Bhikshu Sangharakshita,** an English Buddhist monk residing in India, gives into the power of a symbol, as an embodied idea, to unfold its several meanings to the mind that ponders upon it. Such a symbol is like a seed thought which, quickened into vital action by the contemplating mind, may expand into Wisdom, just as the acorn grows into the mighty oak.—Ed.]

It is one of the postulates of modern educational theory that the mother-tongue of the student—that is to say, the vehicle of communication most natural to him—should be the medium of instruction from the earliest to the latest stages of his scholastic career. Nor is the application of this principle to be confined to the sphere of secular learning, since it exercises jurisdiction with equal authority over the domain of sacred learning, of what is commonly called "religion," but has in India been known from ancient times as Dharma, and that which modern Western writers, dissatisfied with the connotation of the word religion, now prefer to term Tradition.

That "Every man should learn the Doctrine in his own language" is a precept which the Buddha not only laid down with the utmost clarity (the occasion being when some of His Brahmin disciples approached Him for permission to render His teachings into Sanskrit verses) but which He also illustrated most abundantly in practice by preaching in the vernaculars of His time. Hence the unparalleled activity of the Buddhist missionaries in making translations and hence the prodigious bulk of Buddhist sacred literature in Pali, Sanskrit, Tibetan, Chinese, Mongolian and Japanese. A bulk which, if it possesses the disadvantage of bewildering the brain of the modern scholar with its sheer interminability—wave upon wave of books rising up and deluging him from this veritable ocean of literature—has nevertheless had the compensating advantage of preventing the growth of that bibliolatrous attitude of mind which springs up only too readily within the more circumscribed compass of a narrower range of authoritative texts.

The word "language" should not, however, be understood as limited to the expression of thoughts and desires in verbal form. A perfectly legitimate extension of its meaning enables it to include not only thoughts and desires unexpressed in words, but all those systems of thought and patterns of emotion which have been built up from them, by a process of gradual elaboration, as well. It is for this reason possible to speak of music as "the language of the soul" and as "the universal language." By "language" is here meant simply a medium by which the soul's rarest intuitions and most

delicate nuances of feeling, in the first place, and experiences common to all members of the human family, in the second, are able to find expression.

It is, moreover, possible for us to speak of the whole body of human culture, with its various limbs of philosophy, the sciences, the arts, education, and so on, as being the language of humanity; the single continuous expression of the human spirit in terms of space and time, as the several "parts," in fact, of the one "speech" of man's earthly utterance. The way in which men dress, the kind of houses in which they live, the make and shape of their articles of domestic use, their manners and their social customs, are all so many minor languages, so many revelations of themselves, so many signs which are, to the eye of understanding, as intelligible as a row of words on the printed page.

But what is it precisely, one may legitimately inquire, that finds expression in the culture of humanity in the same way that the thoughts and desires of individual men and women find utterance in human speech? If culture and civilization parallel the Word, what is there behind them which parallels the Idea?

Where what have aptly been termed "traditional" cultures and civilizations are concerned, the question admits of a simple and straightforward answer: Tradition itself is what finds expression, with varying degrees of clarity and vigour of utterance, through all the diversity of their outward modes. Tradition means primarily that Transcendent Knowledge gained by the wise and by Them transmitted to Their disciples, and by these to their own pupils in uninterrupted "apostolic" succession; secondarily, the Doctrine in which, for the purpose of universal dissemination, that Knowledge finds more or less adequate metaphysical formulation; and, tertiarily, all those "religious" disciplines and "spiritual" practices by means of which the Doctrine is to be understood and the Knowledge realized. Traditional cultures or civilizations are those which are vehicles for Tradition—whether in its Hindu, Buddhist, Christian, Muslim or Taoist-Confucian forms—and which, through the multiplicity of the philosophies, arts, sciences, political systems and social conventions which pertain to them, communicate in due order the traditional Methods, Doctrine and Knowledge to the men and women who are born within their respective folds. In a traditional civilization, not only is it true that

> An old pine-tree preaches wisdom,
> And a wild bird is crying out Truth,

but even the design of a cup, or the pattern of a plate, a minor social custom no less than a major philosophical doctrine—may serve as the means whereby a man is reminded (and reminded the more often the more closely the thread of the support concerned is woven into the texture of his daily life) of that Transcendent Knowledge which is the Goal of human existence, the

alone Desirable, the truly Fair.

It is for this reason that the normative life is so much easier to live in a traditional civilization than in one which is non-traditional or even anti-traditional. It may without any exaggeration be said that it would be more profitable spiritually to be a layman in the former kind of society than to be a monk or a priest in either of the latter. A Hindu peasant or a Tibetan Buddhist muleteer is often better acquainted with the Doctrine and Methods of his Tradition than is an English archdeacon or an American bishop with those of that to which they both nominally belong.

When Buddhism overflowed the boundaries of India and poured into the surrounding Asian countries it was but natural that those life-giving waters should irrigate the fields of the hearts and minds of their inhabitants through the emotional and intellectual channels already formed there by habits and customs centuries old. Just as a man who goes to live in a foreign country learns its language, so did Buddhism acquire the language of the countries to which its beneficent influence spread, and this not only in the narrow verbal sense but also in the immeasurably wider sense to which reference has already been made.

The Transcendent Knowledge, the Doctrine and the Methods of the Indian Buddhist Tradition found new and rich expression through the peculiar social institutions and distinctive æsthetic forms of China, Japan, Tibet and other lands. The soil wherefrom the great tree of Buddhism grew may have been rich or poor, the flowers which it produced, red or white or blue in colour, but the Seed from which it germinated, and the flavour of the Fruit which it ultimately bore, were always one.

The history of Buddhist art, wherein the figure of the Buddha Himself, in any one of its innumerably varied poses, occupies the central place, affords one of the most obvious and pleasing illustrations of this process. As the Buddha-image and the Buddha-icon spread slowly to the North, South and East, from the place of their origin, a gradual transformation in their features, their bodily proportions and their dress, took place. If the images of Gandhara, with their rounded facial contours and graceful draperies, are reminiscent of the Grecian Apollo, the frescoes of Ajanta reveal a typical young Indian prince, with all the sinuous beauty of his race ; while those of China convey the sense of homely mysteriousness which might belong to an ideal Taoist sage. The Buddhas of Burma and Mongolia, of Ceylon and Nepal, are no less natives of the lands which they inhabit, and faithfully reflect in their tranquil faces the features of their worshippers, thereby giving weight to Voltaire's flippant epigram that " God created man in His own image, and man returned the compliment. "

Such transformations as these are sometimes of great doctrinal signif-

icance. The sedent figure of the Indian Buddha, for instance, with eyes half closed and His begging-bowl in His lap, often undergoes a curious modification when depicted on the marvellous painted "banners" (*thankas*) of Tibet. The bowl, which Indian art leaves empty, in these Tibetan paintings often contains a ball of rice or a nosegay of flowers. While the first variation on the sacred theme may simply reflect the average Tibetan's extremely concrete and practical approach to the things of his Tradition, the second seems to suggest a deepened insight into the meaning of the symbol itself which merits more than a casual reference.

The bhikshu or Buddhist monk was originally, and still is, to a certain extent, a mendicant; one who, for the sake of being able to devote every minute of his time and every ounce of his energy to the attainment of the Supreme End of human existence, renounced all worldly pursuits, including that of earning his livelihood, and depended for the satisfaction of his bodily needs solely upon what the faithful dropped into his bowl when once a day he went from door to door in quest of alms. The begging-bowl of the Buddhist monk may therefore be considered, ethically speaking, as a symbol of renunciation, although the renunciation here contemplated is, so far as it goes, outward and superficial rather than inward and profound, an observance more than an attitude of mind, and therefore pertaining rather to Method than to Knowledge. (This is not to underestimate its value, however, as some hasty moderns might suppose, since, in the words of Lao Tze, "A journey of a thousand miles starts with a single step," and in every educational system the way to the higher grades lies inescapably through the lower ones.)

When, however, renunciation is considered as belonging not merely to the ethical, but as operative in the intellectual and spiritual orders as well,—when, that is to say, it is more deeply understood as the transcending of all dualistic concepts and separative movements of the will—then the empty begging-bowl of conventional mendicancy becomes the symbol of absolute spiritual poverty, of complete conceptual nakedness, of utter self-deprivation—in a word, of *Sunyata*, the Voidness, itself.

It was perhaps due to the predominantly cognitive character of the genius of Indian Buddhism that it stressed so emphatically, particularly in its *Sunyavada* form, that Reality which transcends absolutely all the categories of our understanding, for ever towering with implacable and terrifying otherness above every conceptual limitation that we seek to impose upon it. Of this phase of Enlightenment, wherein is annihilated every vestige of ideation, the empty begging-bowl of the mendicant monk is a fitting symbol.

But when Buddhism penetrated northward across the mountain barriers of the Himalaya and began

to inhale the bracing air of the lofty Tibetan plateau, a gradual shifting of emphasis occurred. The virile and energetic genius of the Tibetan people was not fully satisfied by a simply negative representation of the content of Enlightenment, and before long their innate spiritual athleticism succeeded in educing therefrom some of its more positive and dynamic elements.

The Compassion Aspect of the Buddha-Nature was emphasized and received a novel development in the doctrine of the *tulkus* or *nirmanakayas* of various Bodhisattvas, of whom Avalokitesvara, the Patron of of Tibet, is the most prominent. The Tibetan yogis revelled in the experience of the Power Aspect of Enlightenment, and portrayed it in their sacred art under numberless vigorous and fearful forms. When studying the Tibetan religious genius one is struck by its consciousness of and delight in the unbounded Compassion and inexhaustible Energy which stream forth from the bosom of Reality. That which appears as darkness and stillness to the eye of the conceptual understanding is to their glad vision full of sonorous light. Of this dynamic aspect of Reality, within whose apparent emptiness spring up exuberantly transcendent Wisdom, Love and Power, the flowering bowl which Tibetan art places in the hands of the Buddha is a not inappropriate symbol.

It should not be thought that such a development in any way constitutes a deviation from the Doctrines and Methods of the original Indian Tradition. What the Indian gurus transmitted to their Tibetan pupils was, fundamentally, the experience of Enlightenment, and while this element of the traditional complex remains constant and unchanged in the Tibetan as in every other branch of Buddhism, the Doctrines and Methods by which it was mediated, and which are its supports and instruments, were emphasized here and adapted there in accordance with the spiritual requirements of the Tibetan people. The Buddhism of Tibet has not planted flowers in the Buddha's bowl, but simply provided conditions suitable for the germination of seeds that were there from the beginning.

If the figure of the Buddha is understood as the symbol of Reality as it exists beyond all conceptual determinations, positive as well as negative, the Flowering Bowl (not merely, be it noted, the bowl *containing* flowers) which He holds in His hands may be regarded as the symbol of the dual determinations which we are compelled to superimpose upon It—that of the Wisdom of the Voidness and that of Compassionate Activity, which an alternative symbolism represents statically as being in a state of inseparable Union, and which our symbolism represents dynamically, the one springing up inexhaustibly in exuberant efflorescence from the other.

BHIKSHU SANGHARAKSHITA

NAMING THE COUNTRY

[It is an interesting story which **Shri V. S. Agrawala** relates here, of the development, both foreign and indigenous, of the names of the subcontinent now divided into " India " and " Pakistan," the latter name almost as new as the country for which it stands.—ED.]

It is of interest and value to know the history and traditions of the different names of our country. There are two distinct traditions behind these names, one of them foreign and the other indigenous. All the foreign traditions are rooted in the ancient word *Sindhu*, as exemplified in *Sindhu* (Sanskrit), *Hindu* (Persian), *Indus* (Greek), *In-tu* (Chinese).

In the *Ṛig-veda*, the earliest Indian document, at least 3,500 years old, *Sindhu* is the word for a river, but more specifically for that particular river which encircles the country to a very considerable length on its north-west. Besides being a river-name, Sindhu was also the name given to the region lying to the east of the river and coinciding with the extensive tract of land now known as the Sind-Sāgar Doāb. The name Sind as applied to the present province is not sanctioned by antiquity when Sind was called Sauvīra, from which the Biblical Ophir was derived.

The confusion of names begins from the time of the Arab invasion of Sind. But Sindhu was a famous geographical designation by at least 1000 B.C.; by it North-west India was known to her neighbours. The modern word " Hindu " dominating the word " Hindustan, " " Land of the Hindus," is directly descended from the ancient name Sindhu.

It is a common mistake to think that the derivation has anything to do with the Muslims. There is evidence in the inscriptions of Darius I, the great Achaemenian Emperor of Iran in the last quarter of the 6th century B.C. that the word " Hindu " was known to the Iranians at that time. In the Charter of the Palace Foundation from Susa, there is mention of Indian ivory being imported for the royal palace from Hindu or India. The Greeks, coming here under Alexander in the 4th century B.C., followed the same tradition and, by omitting the aspirate sound called the river " Indus " and the country " India. " The Chinese followed the Greeks and named it In-tu.

At the beginning of the 3rd century B.C. the Sassanians were masters of the Persian Empire and their language was Pahlavi, from which modern Persian is derived. In Pahlavi also the country was known as Hindu and from there the word passed into Arabic and into the modern Persian of the time of Firdausi and Alberuni. The Muslims naturally applied, when they came here, the name " Hind " to this country, following an old tradition.

The European nations borrowed the name "India" from their classical predecessors.

Now to the indigenous tradition of the country's name, which is threefold. In the Buddhist literature it was called *Jambūdvīpa*, but this name did not obtain lasting usage. The second name was given by the Purāṇas: *Kumārīdvīpa*, which reflects the colonization of the whole country from the Himālayas to Kumārī, *i.e.*, Cape Comorin, and also its unification under a single geographical system. But this name also did not find much favour and was perhaps ousted early by the much more poetic, facile and widely accepted designation *Bhārata-varsha*, *i.e.*, Bhārata, the land served by a single system of rainfall or monsoon winds (*varsha*).

Bhārata as the name of the country is derived from the basic word *Bharata*, the former having a long and the latter a short initial syllable. Now it is one of the most interesting facts of ancient Sanskrit literature, though one little known, that there are three independent etymologies for Bhārata as the name of the country. These three derivations are based upon the conception of (1) the state, (2) the people, and (3) their culture.

According to the first etymology the country was called Bhārata because it was brought under a unified political system by King Bharata, son of Dushyanta and Śakuntala of classic fame. Bharata is a great name in the list of old *chakravartins* recorded in the Purāṇas. A *chakravarti* ruler was one who had established his authority over a *chakra*, *i.e.*, a realm brought under a single sovereignty. Bharata was such a sovereign ruler and the country unified under him derived its name from him. In the *Mahābhārata* it is explicitly stated that the conquering chariot wheels of Bharata measured the earth up to the encircling oceans, together with its deep forests and high mountains. By the time Vyāsa composed his great epic, the name Bhārata had become established as the designation of the whole country.

The second etymology of Bhārata is derived from the name of the people. According to Vedic tradition the Bharatas were a very old Āryan tribe or, rather, the leading and most important *Jana* which, after crossing the Beas finally settled in the region of Kurukshetra, including the area around Delhi. This Bharata tribe became very powerful and widely distributed and its descendants found themselves the undisputed masters of Northern India. With the expansion of the Bharata tribe, the name *Bhāratī Prajā*, *i.e.*, the people descended from that tribe, became a wider appellation and in course of time was applied to all the people settled in this land. There is evidence in the epic that the name had been generally so accepted, at least before the *Mahābhārata* took its final form.

The third etymology of the name Bhārata goes back to old Vedic literature. The authority of the

latter on this particular point is repeated with notable emphasis by Vyāsa in the *Mahābhārata*. In the *Śatapatha Brāhmaṇa* Bharata is the name of fire, which was so called because it was the mainstay of the whole community (*sarva-prajā*). Culture was symbolized as *Agni Bharata*. Like a fountain it overflowed into myriad streams, moving along the courses of rivers and valleys. It created on its march new fire-altars, *i.e.*, centres of civilization, until at last the Pilgrims' Progress covered the entire expanse of the country.

(*Mahābhārata, Vana parva*, 212. 20)

This sublime conception of the unity of the country being brought about through the torch of culture aglow throughout the land, is of a beauty and sublimity unique in the whole range of Sanskrit literature. It would be hard to find another passage which, besides being as true to its ancient pattern is of greater significance to our modern life. In fact, the cultural unity thus envisaged at the very outset of Indian thought, became the lasting charter of that intellectual and religious synthesis which has distinguished the history of this nation. Gradually the stream of culture began to pour itself into the life-cup of the differing peoples settled on the land, and when the vase was full it overflowed, saturating the country and welding the many elements into one harmonious whole.

Bharata Agni, as the great symbol of light implanted in the hearts of men, dominated this vast cultural drama and finally gave its own name to the country. This was the basis of the name Bhārata, a name applied to the country of all those who accepted that cultural synthesis as the culmination of their own past history. Thus there are three mutually amicable derivations underlying the name Bhārata, all rooted in common literary and religious traditions and accepted in one or another version by millions of people for more than 30 centuries. The name Bhārat is verily sanctified by antiquity and has been glorified by the ancient seers and poets of this country.

V. S. Agrawala

THE LAW OF KARMA IN JAINISM

[In this interesting essay a well-known authority on Jain lore presents what may seem to some a not very convincing view of Karma. **Rao Bahadur A. Chakravarti, M.A., I. E. S. (Retired)** offers the Jain way of understanding the Buddhist doctrine of the Skandhas, the process through which reincarnation takes place. That the Tanhaic Lives, or Elemental sentient points, assemble and disintegrate to embody Man, the Thinker, is an universal doctrine of ancient Asiatic Psychology, variously explained in different places. The best and most satisfactory exposition of the subject is to be found in the newly published work, *The Heart Doctrine*, by W. Q. JUDGE.—ED.]

The Karma theory has been accepted in some form or another by all Indian schools of thought except the materialistic school of the Charvakas. It is intimately connected with transmigration or Samsaric changes of birth, old age, decay and death. This theory is intended to explain the origin and development of life in the concrete world of Samsara. Some of the important Indian systems, such as the Mimamsaka, Sankya and Yoga, together with Jains and Buddhists, do not accept the theory of Creation or the existence of Iswara or a Creator. Hence they have to explain the phenomena of life on some other principle. The followers of all the systems, including the Advaitins, maintain that Samsara is *Anadhi*, without beginning. Life in Samsara means the career of the Jiva or Atman through the cycle of births and deaths, because the Atman is determined by the Karmic bondage or the *Upadhis*. Though the Atman in its pure form is a spiritual principle, having the intrinsic quality of *Jnana* or Intelligence, it loses this intrinsic purity because of the bondage of Karma, and is dragged into the unending changes of the Samsaric cycle.

Jainism also starts with this postulate. Rejecting the Creation theory and accepting the eternal truths relating to the Atman, a rational explanation of the career of the Jiva in Samsara is admitted by the Jain thinkers, along with the doctrine of Karma. The Karmic matter which is supposed to enshroud the Atman in its life in Samsara is constituted of extremely subtle molecules. It is distinctly material, *Achetana* (non-spiritual), as contrasted with the Jiva or Atman itself, whose nature is *Chetana* (spiritual).

The association of Karmic matter with the *Chetana* entity is explained as a result of certain impure psychic states occurring in the Atman or Jiva. These impure psychic states form the primary condition for attracting the Karmic particles which are abundantly present in the environment. But for these impure psychic states there would be no

possibility of the Karmic particles adhering to the Jiva.

This is interestingly illustrated: A person performing active exercise in a dusty atmosphere may come out clean in spite of the dusty environment, but if a person whose body is smeared with oil performs the same exercise in the same environment he will have a layer of dust deposited all over his body, due to the sticky surface. The sticky surface of the body in the illustration is compared to the impure psychic disposition of the soul—a disposition due to complete delusion as to its own nature. Thus the psychic disposition is more important than the activity.

This delusion causes the soul erroneously to identify itself with non-spiritual objects in the environment. The desire arises in the soul to possess these objects; it feels happy when they are obtained, unhappy when deprived of them. This desire and the consequent aversion forms the primary psychic disposition which attracts the material *Achetana* Karmic particles, which, by constant accretion, form a sort of cocoon, completely imprisoning the Atman.

This Karmic envelope which covers the soul is also called the *Karma Sareera* or Karmic body. It is extremely subtle and invisible to the naked eye, but it is inseparable from the soul throughout its Samsaric career. This Karmic body is destroyed only when the soul gets liberated on attaining Moksha. Every Jiva is, moreover, associated, not only with this subtle Karmic body, but also with a grosser material body which is born from the mother's womb, grows by nourishment, decays in old age and finally dies. In fact, the word Samsara is based upon the changes associated with this grosser body.

The subtle Karmic body is itself constituted of eight different species of Karmas, all modifications of the ultimate subtle Karmic molecules. Of these eight Karmas which constitute the Karmic body, some are of biological significance, since these determine the birth, growth, decay and death of the organic body. Some are of psychic importance, since they determine the various psychic changes that occur in the soul. Others are of ethical importance, since they determine the moral conduct of each individual soul.

Let us take first the group of Karmas that have biological importance. Living organisms are of two main groups, one comprising human beings, the second consisting of sub-human organisms belonging to the botanical and zoological kingdoms. Besides these two main groups, two others are recognized by the Jaina Scriptures, one group consisting of Devas and the other of the Narakas, denizens of Hell. These four main groups are called the four *jathis*, since the soul can go into any one of these groups, as determined by a corresponding Karma, and be born accordingly.

We have to consider only the two groups which we know, man and

the subhuman organisms. These in turn are divided into several subgroups or *jathis*. In what particular *jathi* of the subhuman organisms the Jiva is born is also determined by a corresponding Karmic element. The seed which is sown will grow into a corresponding plant as determined by this particular Karma. From paddy seed you cannot grow wheat or paddy from a grain of wheat. Similarly, from the womb of a particular animal will be born a corresponding offspring. This distinctive genus among animals is determined by the corresponding genus of Karmas.

Living organisms are classified according to the sense-organs which they possess. Plants and trees are organisms having only one sense, that of touch. Above these one-sensed organisms come those with two senses, those of touch and of taste. Above these in the scale of development come organisms with three senses, and so on, with five-sensed organisms at the top. The birth of a Jiva in any one of these organisms is correspondingly determined by the specific Karma which is responsible for the growth and development of the corresponding sense-organs.

Again, the organisms may be vertebrate or invertebrate. Whether the Jiva has a body without a bony structure or with one is again determined by the corresponding Karmic molecules. In the case of the animal with a bony structure the various arrangements of the bones are again determined by the corresponding Karmic molecules.

Again, animals may be male or female or neutral. The sex of the organism also is again determined by the corresponding Karmic molecules. Thus, everything relating to the structure, shape and size of the body, whether it is vertebrate or invertebrate, male or female or neutral, all these are supposed to be determined by corresponding Karmic elements. All these body-building Karmic elements are given the general name of *Nama Karma*.

Each species of organisms has an almost constant duration of life, though this may vary slightly with the individual. This age period is again determined by the Karmic molecule called the age-determining Karma, *Ayushya Karma*.

In the case of man, one may be born in a noble family and another in a very lowly family. The chance of being born in a noble family or otherwise is determined by the corresponding Karmas or the material particles of Karmic nature—*Gotra Karma*.

Thus *Nama Karma* determines the genus, species and bodily structure of the organisms; *Ayushya Karma* determines their life span and *Gotra Karma* determines the nature of the family in which the Jiva is born. These are, then, the three Karmas which have biological significance.

The Karmic groups which have psychological importance are three in number. The soul, which is by nature a *Chetana* entity, has as its

intrinsic attributes *Jnana* and *Darshana*, knowledge and perception. These intrinsic attributes of the soul may, however, be completely obstructed by *Jnanavaraniya Karma* and *Darshanavaraniya Karma*, the former meaning Karma which obstructs or covers over the *Jnana* or intelligence of the soul and the latter meaning Karma which obstructs *Darshana* or soul perception.

The pleasure-pain experience of the soul is determined by a third kind of Karma called *Vedaniya Karma*. This *Vedaniya Karma* may be of two aspects, one determining pleasurable, and the other, painful experience. These three Karmic groups are mainly responsible for introducing psychic changes relating to cognition, perception or hedonic experience.

Cognitive activity, according to Jaina thinkers, manifests in five different ways. Knowledge may be that obtained through sense perception, *Mathijnana;* through the study of books, *Srutha Jnana;* or through a super-perceptual faculty, *Avadhi Jnana* or clairvoyant knowledge; it may be knowledge of what is in another person's mind, a sort of telepathic knowledge technically called *Manaparyaya Jnana;* and, lastly, *Kevala Jnana*, knowledge *par excellence*, associated with the liberated soul.

Similarly the second group is of two different kinds. A Karmic obstruction to the natural manifestation of the Self is compared to clouds obstructing the sunshine. The thicker the clouds the greater the obstruction; the sun may not be visible at all. If the clouds become thinner and thinner the sun will be more and more apparent and when the clouds completely disappear the sun will shine in all its brilliance and glory. Similarly, as the Karmic obstacles get thinner and thinner the soul will exhibit more and more of its knowledge. When the Karmic obstacles are completely destroyed the soul will shine in its intrinsic purity and brilliance.

Lastly, there are two Karmas associated with individual conduct. These have to do more or less exclusively with human beings. Man without recognizing his true nature —the *Chetana* entity—may identify himself with the body, which is made up of *Achetana* matter. This false identification of himself with the body leads to further erroneous beliefs. He may identify himself with his property, living or non-living—cattle wealth or golden ornaments, etc. The identification of himself with any of these material objects may lead him farther and farther away from his true nature and influence his conduct accordingly. This delusion is another type of Karma, which is called *Mohaniya Karma*. This is responsible for a man's conduct in general. The stronger the influence of this delusion the greater will be the evil consequences of a man's conduct. The less the delusion, the greater the chance of his conduct being upright. Thus good and evil in human conduct are deter-

mined by this *Mohaniya Karma* or the Karma which deludes the soul.

Lastly, there is unexpected interference or *Antharaya Karma.* A man may obtain a thing which he longs to enjoy but, even after obtaining it, he may not be able to enjoy it, which is popularly expressed in : " Many a slip 'twixt the cup and the lip ! " That is the result of the operation of this Karma. Thus the Karmas as indicated above are of eight different groups : (1) *Nama,* determining the nature and structure of the organic body of the various animals and men; (2) *Ayushya,* determining the life span of the living beings; (3) *Gotra,* determining the noble or other birth of the soul; (4) *Jnanavaraniya,* obstructing knowledge; (5) *Darshanavaraniya,* obstructing perception; (6) *Vedaniya,* determining the pleasure-pain experience; (7) *Mohaniya,* delusion interfering with the conduct of the individual; (8) *Antharaya,* the interfering element which may lead to individual frustration.

In all these cases the ultimate constituent elements are the Karmic molecules mentioned in the beginning. These subtle Karmic molecules, which are the main determining factors of the structure, life and development of living beings may be compared to the modern biological concepts of chromosomes and genes. Charles Darwin in his *Origin of Species* attempted to explain the various species as the result of purely environmental influences, the struggle for life and the survival of the fittest. He did not assume any underlying life principle as the basis of biological evolution, as Lamarck did.

Though Darwin's theory of natural selection fitted in with the 19th-century scientific idea it left many factors unexplained. It was only after Mendel announced the result of his researches, that biologists came to recognize the importance of microscopic determinants, the subtle genes present in the chromosomes. This investigation is still going on, revealing more and more microscopic elements which determine the growth, structure and sex of the young one to be born.

The biological Karmic factors described above may be taken to be some sort of microscopic genes present in the parent. Yerkes in his *Psychology* gives an interesting account of heredity in his study of the histories of two families named Jefferson and " Jukes, " based upon the lives of several hundred members of each. The Jeffersons of the study were all highly cultured; many of them were lawyers, judges, Governors of States and one was President of the United States. Thus that family was an asset to the country. On the other hand, many members of the " Jukes " family were found to have been feeble-minded, drunkards, criminals, etc., many of them having ended their lives in jail; and thus they constituted a national liability. Mr. Yerkes claimed that his study showed the importance of heredity

in determining the nature of a family.

The Jaina Karma theory, inasmuch as it is supposed to determine the growth, life duration, etc., of living beings, may be taken to be an anticipation of this modern biological theory, trying to account for the origin of species in a scientific and rational way. But this Jaina view should not be identified with the Darwinian theory of natural selection. The latter is a theory without a soul, but the Jaina theory is based mainly upon the struggle of the soul or Jiva in various forms, building up various bodies, thus trying to express itself more and more. The Karma theory, according to the Jaina system, may therefore be recognized as an attempt at a scientific explanation of the origin of the species.

A. CHAKRAVARTI

NEGROES IN THE U.S.A.—GOOD NEWS

A highly encouraging account of the improvement in race relations in the U.S.A. is contributed to the *American Reporter* for May 30th by a prominent Negro journalist, Mr. George S. Schuyler, who has been Associate Editor of *The Pittsburg Courier*, one of the country's leading Negro papers, since 1942.

Mr. Schuyler deplores the prevalent tendency to emphasize evidence of discrimination against his people and to ignore the steady improvement in the relations between whites and Negroes, which he declares has been "in geometrical progression, the gains in the past ten years surpassing those of the past forty." In many areas, Mr. Schuyler admits, deplorable inhumanities have attended the process of transition, but the record that he presents gives a picture very different and far more creditable to white Americans than the one presented by sensational race novels and films and the international news services.

The advances in Negro education, political rights, employment opportunities, property ownership, etc., are impressive, and if the U.S.A. does not yet present the ideal picture of a nation of brothers living together in full equality and mutual harmony, what other nation made up of diverse elements can cast the first stone? To the extent to which the recent rapid improvements have been due to the distorted ideas of the situation held abroad and even in some sections of the United States, they bear witness to the possibility, so often demonstrated, of turning to good account the seeming ill. If the exaggerations and sometimes unconscious misrepresentations have served as a goad to the white American conscience, should it not be conceded, in retrospect, that they have not been wholly valueless?

IN TIMES OF UNBELIEF AND WAR

FOR AN ATHEIST

Sombre is the sorrow of the rejected soul
In the cool darkened room of dreams,
Shut away while simmering hate
Blinds the times with atomic fate.

A parching haze of withering rage
Muffles the suffocated sun.
To the cracked and swollen tongues of men
Comes the spluttering utterance of guns again.

Liberties that once were living flesh and bone
Litter the dust with leaves and limbs.
Done to death by the dung of his own brain
Designing man degrades the aspiring plane.

Stricken lie lands with sickness and sorrow;
Futile is fruitfulness denied to dying people.
Taut abdomens are drums of swollen death,
Drumstick arms thinly flail their wailing breath.

Stitching streets with threads of blood
Bullets sew our species's shroud.
The twitching carcass of the flame-streaked city
Festers in pools of people killed without pity.

With brains blunted by terror
And hearts maimed, upon the roads
Pour rootless streams of refugees
From civilization's severed arteries.

Patient in oblivion is the exiled soul,
Deserted in love's dusty room.
Hushed, it waits some dim tomorrow,
A metamorphosis of mind to purge our sorrow.

LILA RAY

NEW BOOKS AND OLD

Essay on Human Love. By JEAN GUITTON; translated by MELVILLE CHANING-PEARCE; foreword by the EARL OF HALIFAX. (xi + 243 pp. 15*s.*); *The Mysticism of Simone Weil.* By MARIE-MAGDELEINE DAVY; translated by CYNTHIA ROWLAND. (84 pp. 5*s.* 6*d.*). (Rockliff Publishing Corporation, Ltd., London. 1951)

Dr. Davy sees Simone Weil as a new kind of saint.

> Profoundly Christian without having been baptized, she was faithful to the message of Christ in its most authentic form. Her life comprehended all religions and all the diverse needs of man.

Therein lay her secret: she resisted labels and orthodoxies; she had the courage to be true to the contradictory elements in her nature. It is Gabriel Marcel, I think, who refers somewhere to the "fanaticized consciousness" of our time. Simone Weil withstood the temptation to be fanatical, to be "patriotic" to any one circle, whether Catholic, Communist or anything else. She was essentially a solitary, and loathed all forms of "collectivity"; but she could at the same time admit that she was not without the gregarious instinct—so much so that, though born a Jew, she could write:—

> If there were twenty or so young Germans in front of me at this minute, singing Nazi songs in chorus, part of me would immediately become Nazi.

She was a Jew ineradicably streaked with Hellenism; a Christian powerfully attracted by the *Gita* and the *Upanishads;* an incipient Roman Catholic shocked by the Church's authoritarianism. She saw Christianity as the religion of slaves because Christ can restore human dignity to the slave; but she could also see Christianity as "a convenience for the benefit of those who exploit the people."

Most of us share this dual vision to some extent; but we are ashamed of it. We know that there are rich dichotomies in our own nature; but we try to live them down. We prate about single-mindedness and the virtues of consistency; and we give our little allegiances to one or other of the various orthodoxies that are always so willing to receive them. It is a kind of heroism to resist this facile simplification; a heroism which Simone Weil had in abundance. She saw the wholeness that contained the apparent contradictions; she saw that life without tension was a kind of death.

Professor Guitton enjoys something of Simone Weil's capacity to hold contraries in equilibrium and to shun their glib solution. He shows, for instance, how flesh and spirit are interdependent rather than irreconcilable:—

> ...however poignant the stir of the senses may be, we do not love a human creature as we desire some material thing, this fruit, this piece of bread.

"All love educates," he states; but he does not forget that "the most remarkable experience is not that of loving but that of being loved." On this theme he says with considerable insight that "each of us acts, is real, even exists at all, according to our capacity as envisaged by those who love us." He sees that, while marriage is the fruit of love, "it is still more true

that love is the fruit of marriage"; that the kinship between love and oblation manifests itself in marriage as in celibacy; and that the "salvation of our age" may lie in a "renewal of conjugal and family life under the influence of a new womanhood."

Professor Guitton is erudite: one has to mine one's way through the *Essay on Human Love* with pickaxe and shovel to wrest his shining nuggets of truth from the complex structure of his thought; and his range is as wide as his insight is profound. Let no one be deterred by the fact that his thought is, as his translator says, "contained in a certain quite definite framework of Roman Catholic Christian orthodoxy." That is true enough; but it is also true that Guitton is as catholic as he is Catholic.

J. P. HOGAN

Existence and Being. By MARTIN HEIDEGGER. (Vision Press, Ltd., London. 399 pp. 1949. 15s.)

Existence and Being contains the philosophy of a living German philosopher of great repute. The subject is truly metaphysical and is treated in a technical way. The introduction, which covers the greater part of the work, is written by Dr. Werner Brock. It gives the gist, not easily understood, of the whole philosophy of Heidegger. Heidegger's own contribution consists of four comparatively small essays, which have here been translated for the first time. The most important of these are the two metaphysical essays, "On the Essence of Truth" and "What is Metaphysics?" The other two refer to the essence of poetry.

According to Heidegger, Being is the only proper subject-matter of philosophy. What is it in virtue of which things are said to have being? It is not the idea of being as Hegel supposed; an idea is subjective, being is not. It is also not any particular entity; for a particular entity cannot be the common basis of all particular entities. Thus the Being of which all things partake is neither universal like an idea, nor particular like a thing. What is it then? It is an interesting question, but the answer of Heidegger is, to say the least, vague in the extreme.

One suggestion is that in order to understand the Being of things, we must transcend things; and when we transcend things, we are face to face with Nothing. Have not the scriptures said that things were created out of Nothing? Nothing, then, is at the root of all things Out of it are all things made that are made. When we thus *question* the very existence of all things, and mean to imply that *they might not be*, we take the first and most important step towards the formulation of a philosophical question regarding them.

To understand Being, then, we must understand Nothing. Nothing is not the same thing as logical negation. It is prior to this negation which is derived from it. What is it, then? Since all things have come out of it, it belongs to the original Being of things. For Hegel, pure Being was equal to pure Nothing. That was because the ideal content of the one was indistinguishable from the ideal content of the other. For Heidegger, Being is not an idea. It is the real metaphysical ground of all things. But, then, how is it related to Nothing, which too is the transcendent ground of things?

Are they identical in the end? We should think that they are. But Heidegger does not go so far. He vacillates. While Nothing *belongs to* Being, it is at the same time the *veil* of Being.

The Upaniṣads are more forthright. In one place they say, "In the beginning was *Sat* (Being)." In another place they say, "In the beginning was *asat* alone (non-Being)." They make no real distinction between the two. For when we go to the metaphysical ground of things, Being looks like non-Being, and the categories of *bhāva* and *abhāva*, affirmation and negation, which both refer to particular entities, do not apply. The Truth is beyond *bhāva* and *abhāva*.

Another suggestion is that it is human life or existence (human *Dasein*) that alone gives us an indication of the true Nature of Being. Human life is conceived in its concrete relation to the Whole. But it is not clear how the study of *Dasein* throws light on the nature of Being. Once again, Vedānta carries the idea to its logical conclusion. The study of man is the key to the Whole; for it is only in man that we can directly contact Being as such, Being that is common to all things. This Being is found in the transcendent Self or *Atman*, and the knowledge of the Self as one with the Being of the whole is considered the ultimate metaphysical Truth. The Self is neither concrete like a thing, nor abstract like an idea. It is the Truth itself, the Reality behind all appearances, the Being in all things that have being.

Heidegger does not go so far. But it is interesting that he makes man the central figure in the philosophical adventure. Man is the measure of all things, as the Sophists said; and yet, according to Heidegger,

> man is the more mistaken, the more exclusively he takes himself to be the measure.

He is in that sense a realist. A student of metaphysics will find the book interesting, but it is full of novel ideas which will tax his patience. This is particularly the case in the analysis of certain human emotions which are supposed to have metaphysical significance.

G. R. MALKANI

Pādavidhāna. By SAUNIKA; edited by H. G. NARAHARI. (Adyar Library Pamphlet No. 22, Adyar Library, Madras. 34 pp. 1950. Re. 1/-)

The *Ṛgveda*, the oldest extant literary work of the Indo-Aryans, contains some stanzas (*ṛcs*) about which ambiguity existed even in the remote past as to how they were to be split up into their component parts (*pādas*). This doubt was authoritatively set at rest by this small but important work by the sage Śaunaka who compiled nine other works as aids to the correct preservation of the text of the *Ṛgveda*. This work consists of 14 verses with intervening prose passages, in the case of the latter seven, which give the last word or two of the *pāda* in doubt. But without the *pāda-vidhānabhāṣya*, which Shri Narahari luckily discovered in the Adyar MSS. Library, the original would have seemed almost inexplicable. Shri Narahari deserves great credit for his care in editing this work from scanty manuscript material. He has given the exact references for all the 379 or 381 ambiguous *pādas*.

This little work is of great use in studying the prosody of the *Ṛgveda*, since it is the number of syllables in a particular *pāda* that determines its metre. The exact length of the *pādas* being fixed by this work, it will be possible to explain the nature of some of the highly complicated metres of the *Ṛgveda*, which are defined in the author's first seven stanzas.

N. A. GORE

Universities and National Life. By S. R. DONGERKERY. (Hind Kitabs, Ltd., Bombay. 115 pp. 1950. Rs. 3/12)

This book is most welcome now when educational reorganization, especially at the higher levels, is under consideration.

One doubts whether "the first step is to multiply the Universities." The need is great to direct the slender economic resources available towards the diversification of courses and the improvement of research and scholarship in the existing universities.

The third chapter proposes a National University to offset the clamour for linguistic provinces, the establishment of universities on a linguistic basis and the conflicting claims of regional languages as media of instruction. This proposal deserves consideration.

Under "Universities and the State," the author sees a danger to academic freedom in the universities' dependence on the State Governments for support.

> The relationship between Government and Universities should be that of two equal partners, of whom Government, as the financing partner, is only concerned with the returns, with no voice in the management of the business, which should be left solely to the Universities as the working partner.

The chapter on "Ideals of University Education" emphasizes the need for training in science and applied science to combat India's poverty and to tap her natural resources; but insists that the development of character and civic responsibility should be in the forefront of university aims. To achieve these aims, the author rightly points to the necessity for greater contact between teacher and student; and for due consideration from the public and the State for the teaching staff, including their economic improvement.

The chapter on "The Contribution of the Universities to India's Cultural Unity" brings out the universities' duty to impress young minds with their cultural unity. Referring to the national language, Hindi, as a bond of Indian unity, the author suggests it as the medium of instruction in the universities. This proposal many educationists will find it hard to support. However important the learning of the national language, the rôle of the regional languages should not be underestimated. Unity in diversity and not rigid uniformity should be the aim.

In Chapter 10 it is urged that universities and colleges assume greater responsibility for adult education. Beyond organizing refresher courses and disseminating knowledge through publications and extension lectures, it seems of doubtful desirability for universities to take up "Adult Education," lest their more academic functions suffer.

The last two chapters, on "Higher Education for Democracy" and "The Future of University Education in India," discuss the reports of President Truman's Commission on Higher Education, 1948, and of the University Commission in India.

Long associated with one of the oldest universities of India, Mr. Dongerkery has dealt very practically with many of the vital problems of university education in India. His book deserves serious study by all educationists.

S. SUNDARA

Bondo Highlander. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. xix + 290 pp. 1950. Rs. 30/-)

Mr. Elwin deserves our thanks for drawing attention to the little known Bondo Highlander living in the inaccessible hilly regions northwest of the Machkund River in Orissa. The author of *The Baiga, The Agaria* and other anthropological works and fascinating novels like *Phulmat of the Hills*, requires no introduction to the observant scholars who have noticed his filling of many gaps in Indian ethnology by concentrating his study on the fascinating museum of races in Orissa.

The author warns in his Preface those who might expect a comprehensive monograph on Bondo life that this work is "essentially a study of the Bondo character" and "a strictly limited study of part of Bondo life." In his view, the "encyclopedic picture" given in orthodox ethnological accounts lacks variety and becomes tedious. He proposes to deal with the Orissa tribes each from a characteristic angle, *viz.*, from that of character in the work under review. He will deal with the Kuttia Konds from the economic stand-point; with the Hill Saoras from the stand-point of their religion. There is no doubt that this method, apart from enhancing the interest of such work, has a special appeal for the scientist; but the politician (who cannot now be neglected), the social worker and the administrator might, in fumbling for other information, miss the "ideal thing," "a prolegomenon containing general information about an entire ethnographic province"; to be treated, with a yawn perhaps, as a constant companion in their anthropological peregrinations.

The book reads like an adventure in anthropology similar to Sir James George Scott's in the Wa head-hunters' country in Burma. Mr. Elwin probes into the criminality of the tribe, relating it to a too great partiality for alcohol; for we are told that the Bondos drink all day, quarrel, beat and kill and have no respect for human life.

Describing this small tribe (they numbered 2,565 in the 1941 census) as Austro-Asiatics, the author surprises us by referring to their custom of the elder brother's marrying the younger brother's widow. This practice, tabooed on the Chota Nagpur plateau which is permeated by Munda culture of Austro-Asiatic origin, is no doubt possible in the small Bondo tribe, living in isolated mountainous regions in which the women marry younger husbands, and marriage "soars to heights and crashes in disaster."

The Bondo religion, not springing out of love or fear but being essentially "a religion of the battle-field," and the "stubborn virginity of the dormitory girls," stand out in bold relief as one reads the account.

One wishes for the originals of the folk-songs translated by the author. The diacritical marks, the "damned dots" of transliterators are an indispensable nuisance. The appendices are very useful; we are grateful also for the index, and splendid illustrations enhance the value of the book, but the price (Rs. 30/-) places it beyond the reach of many.

On the whole, the monograph presents a very illuminating insight into Bondo life and character and is a work of exceptional merit to the lovers of Indian ethnology.

C. M.

Selected Writings of Mahatma Gandhi. Edited by RONALD DUNCAN. (Faber and Faber, Ltd., London. 310 pp. 1951. 12*s.* 6*d.*)

In fulfilling his life's mission Gandhi proved over and over again that the power of the human spirit can triumph over seemingly invincible odds and certainly over the formidable might of material selfishness. The unique thing about him was that he not only preached Truth—many have done that—but he came as near to embodying it as any human spirit this side of heaven could. He did not believe that his attitude to life, as set down in his prolific writings, would have lasting value. In 1937, writing in *Harijan*, he asked that his writings should be cremated with his body. "What I have done will endure, not what I have said and written."

With so many rival "ism's" dividing the human race and dangling before us tempting short-cuts to peace and progress, we need to be constantly reminded that we must look into our own souls to find out why we are surrounded by violence, hate, greed and scarcity. Perhaps because another war would bring annihilation to half the human race—that was the grim forecast made by Jawaharlal Nehru recently—more people in many countries are beginning to try to assess their own responsibility as individuals for this impending evil.

This process of self-scrutiny is certainly made less repugnant and perhaps more fruitful when we are able to turn for guidance to the spiritual life of Gandhi as expressed in his writings. The path of *ahimsa* which Gandhi trod, although it began in South Africa and stretched the length and breadth of India, is one which we know—even as we read of the frantic preparations for war which the great nations are making—must eventually span the world.

A book that helps to stir people's minds to the age-old truths that Gandhi wrought into his own life is an extension, no matter how unmeasurable it may be, of that road. *Selected Writings of Mahatma Gandhi* is a most timely book which is bound to awaken a keener appreciation of Gandhi's life and philosophy throughout the English-speaking world. This selection from his writings—taken from *Harijan* and *Young India*, private correspondence with men like Tolstoy and Lord Linlithgow, passages from his books, and extracts from the 1947 *Delhi Diary*—gives the quintessence of Gandhi's philosophy.

Gandhi did more than any other single individual to stir the conscience of the world. After his "Appeal to Every Briton" in 1940 to wage the war against the Germans by non-violent means, two English friends wrote to him saying that "it is impossible for the understanding to do as you say, without a *heart*-belief in non-violence." This complete and unqualified faith in the power of the spirit is a faith which cannot spread easily or quickly. It cannot even be taught, as Gandhi knew so well. It has to come voluntarily from within the hearts of all of us, but some of the seeds of Gandhi's message which this book will help to scatter must surely take root.

Mr. Duncan comments in his introduction:—

> We live today in a period which has much in common with the Dark Ages—though ours is the darkness of the neon light—in the way that many of us are isolated though we

are surrounded by means of communication; and inarticulate in spite of innumerable late editions. In such a time, Mahatma Gandhi was an oasis of meditation in our vast and garrulous vacuity.

Gandhi's writings are still such an oasis. This selection brings home to us the full extent of our own imperfections and limitations.

SUNDER KABADI

The World's Religions. Edited by J. N. D. ANDERSON. (The Inter-Varsity Fellowship, London. 208 pp. 1950. *7s. 6d.*)

This book purports to be an objective study of some of the chief religions of the world by a group of scholars none of whom practises the religion he subjects to critical analysis. Needless to say, they fail to catch the aroma of any of the religions which they vivisect. The editor seeks in his Foreword to disarm criticism by declaring that the main intention of the book is to provide factual information regarding these religions. A good deal of fairly accurate factual information is indeed given, without the treatment being wearisome; but the living religions of the world are much more than any array of facts concerning them. The one religion which any of the contributors could have sympathetically portrayed with real insight is left out. Here again the avowal is made that Christianity was left out because it was not the intention of the writers to compare it with the other religions and because factual information regarding it is easily accessible to the readers in English-speaking countries, for whom the book is intended. But the Christian apologetics and the evangelistic purpose of the book, openly stated by the editor in his Epilogue, is evident throughout. Thus the section on Islam ends by expressing the yearning "to see what would happen if the gospel of the living Christ was adequately presented to the millions of Islam."

The chapter on Hinduism is perhaps the most disappointing. Not only does it fail to mention some of the most significant movements in modern Hinduism, but it shows no appreciation of the vital forces in a religion that has sustained the lives of countless generations of its adherents and has produced an endless succession of saints of the highest order. It is significant that the fairly extensive bibliography on Hinduism includes a single work by a Hindu on his religion! Surely this is not the way to commend the study of any living religion.

But it is the Epilogue that takes one's breath away. The editor has the temerity to say that

> in so far as those diverse elements have been welded into systems which serve to divert and keep men from that way of salvation and life which cost God Himself the incarnation and the cross, the Christian must regard them [the non-Christian religions] as *satanic substitutes*, however good they may be in parts.

One almost despairs of increasing knowledge ever bringing the faiths of the world together; but after all it is not through knowledge, but through understanding insight that we shall perceive that basic Reality which feeds all faiths and which shall yet bind us all together by a realization of our common condition and our common goal.

S. K. GEORGE

Radhakrishnan: Comparative Studies in Philosophy Presented in Honour of his Sixtieth Birthday. Edited by W. R. INGE, L. P. JACKS, *et al.* (Geo. Allen and Unwin, Ltd., London. 408 pp. 1951. 25s.)

The 23rd Session of the Indian Philosophical Congress, held at Bombay, led by Prof. A. R. Wadia, honoured the 60th birthday of Professor Radhakrishnan by presenting formally to him a beautiful Plaque engraved with the facsimile signatures of the members of the Congress and an excellently worded tribute to himself for his services to the cause of Philosophy. Philosophers of the West and the East, under a distinguished editorial board, have written essays for this volume. It is interesting that the presentation ceremony coincided with the Silver Jubilee Session of the Indian Philosophical Congress at Calcutta, over which Professor Radhakrishnan was presiding. A very large gathering witnessed the formal presentation of the volume to Professor Radhakrishnan, kindly made on behalf of the board of editors by Mrs. Haksar, daughter of the Governor of Bengal, at which nine of the contributors to the volume, including two American Professors, F. S. C. Northrop of Yale and George P. Conger of Minnesota, were present. The latter were delegates of the American Philosophical Association to the Silver Jubilee Session.

This volume contains 21 essays. It is impossible even to mention the names of all the contributors, or the significant titles of their essays which are all exceedingly well written. Nearly all of them present a comparison of the standpoints and the categories of Western and Eastern philosophies. Prof. Charles A. Moore of Hawaii says:—

> There can be a meeting of the minds of the East and the West, because the minds of the East and West are not inscrutable to each other. Philosophically, East and West do not speak foreign languages.

And Prof. A. R. Wadia very rightly points out that:—

> The West will yet have to accept the ideas of *Karma* and rebirth, and perhaps the subtle scientific genius of the West may yet be able to give these ideas a scientific basis instead of a vague axiomatic character.

That the *rapprochement* between Indian and Western philosophy must somewhere deal with the doctrine of reincarnation is also admitted by Professor Conger. Professor Radhakrishnan is aptly described "as a liaison officer between East and West"; for he is, indeed, the originator of such comparative studies.

The formula of the comparison, as stated by Professor Northrop, is not W = E but W + E:—

> The whole truth is W + E, neither W = E nor W is merely instrumental to E.

Northrop's formula has great significance for "world-philosophizing," to use Professor Burtt's phrase, and for World Peace. Aristotle said: the State *arises* because of life, but *is* because of good life. If I may use the distinction in my own way, I would say that everything "arises," or has arisen, either as Eastern or as Western but if anything *is*, it is neither Eastern nor Western. Our contemporary world must bear witness to the progressive illumination of the light of the Spirit over every quarter of the globe.

May I cite the following from the *Praśna Upaniṣad*:—

> Now the sun, when it rises, enters the eastern quarter. Thereby it collects the living beings of the East in its rays. When it illumines the southern, the western, the northern, the lower, the upper, the intervening quarters,

when it illumines everything—thereby it collects all living beings in its rays.

(I. 6, Hume's Translation)

Comparative studies in philosophy should lead us to the "problem of a world philosophy": the vision and task of such a philosophy must be to "collect all living beings in its rays."

Radhakrishnan will be remembered as a humble pioneer of such a movement, and the pioneer's work is not without its pathos. In his beautiful and touching personal tribute to Radhakrishnan, Mr. B. K. Mallik has pointed out that Radhakrishnan is never "at home"! I welcome, also, the tribute paid by Mr. Mallik to Radhakrishnan's esteemed wife and his brilliant children.

May Radhakrishnan, in the words of the *Kauṣīthaki Upaniṣad*, "live a hundred autumns long"!

N. A. NIKAM

Plotinus' Search for the Good. By JOSEPH KATZ. (King's Crown Press, Columbia University, New York. 106 pp. 1950. $2.50. Available from Oxford University Press, Indian Branch)

Like the psycho-analyst, the author of this book attempts to get behind Plotinus and to unearth problems which, he imagines, faced this philosopher. Professor Katz is primarily concerned with the apparent conflicts and contradictions in the philosophy of Plotinus, to which he claims to have discovered a "key" by reading its levels of reality as levels of value. Plotinus is thus approached in this study, not as the well-known "mystic" whose soul had soared into transmundane regions, but as a rationalist philosopher often inconsistent with himself.

Examining Plotinus' doctrine of the levels of experience, Katz says that Plotinus

would be vulnerable to the charge that from the standpoint of discursive reason [*logismos*], [illegible]h is that of philosophy, he may be rather pur[illegible] handing himself to experiences which the e[illegible]ed to carry their own justifications throughections.

ends by ex[illegible]tement gives the clue to [illegible]ly of Plotinus. He grants that Plotinus was subjectively sincere in his claim to the experience of transsensible realities. But he contends that the alleged *special* experiences are not different *in kind* from sense experiences, with the result that there is no warrant for assuming *levels* of experience, and that the so-called *existential* realms corresponding to the levels of experience are but the expressions of ideals, hypostatizations.

Thus it would seem that Plotinus' *interpretation* of his experiences was not correct. He thought he soared far above the earth in his flight to the "Alone," while in fact, he never left the ground. Katz holds that he postulated levels of reality by "a process of misplaced abstraction." The terms constituting the superior realities of Plotinus, says Katz, are primarily a series of *correlatives* illegitimately *super*-ordinated to each other, the one above the many, the outer above the inner, rest above motion, reason above sense, *theoria* above practice.

Katz's study of Plotinus seems to us a fine example of how a wrong approach inevitably results in wrong conclusions. The fact is that the philosophy of Plotinus cannot be regarded as a mere conceptual *Weltanschauung*. All the

difficulties that Katz meets in his study of Plotinus may be traced to his fundamentally wrong approach. As an example, we may cite the way in which he understands (or misunderstands) the unitive experience, which, according to Plotinus, is the final goal. Katz describes this as the soul's assimilation to the *unconscious* life of the higher phases of existence, to something which is not soul; as "an assimilation of the psyche to non-human, non-conscious reality"; as a merging of the self in the unconscious life of the surrounding world.

The ONE of Plotinus is not unconscious or non-conscious. The difficulty with those who are trained purely in the Western tradition is that they are not able to conceive the possibility of a reality which is consciousness *per se*, and not qualified mental consciousness. It is the latter that involves the distinction of subject, object and process of cognition. The former is the absolute awareness which is not an awareness-*of*. To the ignorant it appears as lack of awareness.

When Yājñavalkya of the *Bṛhadāraṇyaka Upanishad* said that "after death there is no consciousness," Maitreyī got bewildered, whereupon the learned sage explained that what he meant was that true Self was the basis of all consciousness without itself being an object of consciousness or experience. Plotinus seems to have taught the same doctrine.

Katz is forced to admit this when he says in a note that in Plotinus' *Enneads* (VI. vii. 38):—

> there is ascribed to the One a 'direct apprehension of itself' (*epibole*) and in 41 it is said that "it does not perceive itself." These two statements do not conflict with each other as much as they seem to, as Plotinus is looking for an awareness which does not imply a distinction between subject and object.

Before concluding, we shall allude to one other view of Professor Katz: He believes that to study Plotinus' philosophy in the light of Oriental thought is to miss its peculiar character; and that all the preparations necessary for the emergence of that philosophy are to be found in Greek thought itself (p. 14). He argues that the attempts of those who seek Egyptian, Indian or other Oriental sources for Plotinus, are open to at least three objections:—

> They do not show specific channels of transmission. They rely on a too general resemblance of doctrines. They neglect long-established trends in the Greek tradition itself, such as Orphism.

This is not the place to answer Katz's objections in detail. We have pointed out above one instance where Plotinus' teachings become intelligible in the light of the Upanishads. Evidence is not lacking to show that, not only Plotinus, but also great Greek thinkers anterior to him were influenced by the Indian Vedānta. The opinions of such scholars as Ritter, Vacherot, Zeller and Brehier, who support the possibility of Indian influence on Neo-Platonism, cannot be easily brushed aside.

T. M. P. MAHADEVAN

Keats-Shelley Memorial Bulletin: Rome. No. III. Edited by DOROTHY HEWLETT. (The Saint Catherine Press, Ltd., London. 54 pp. Illustrated. 1950. 7*s.* 6*d.*)

This is a delightful and discriminating assembly of scholarly articles, letters and illustrations on Keats, Shelley and their contemporaries, preceded by a modest account by Signora Cacciatore of her perilous Curatorship of the Keats-Shelley Memorial during the last war. The editing and presentation are as distinguished as the contents of this *Bulletin*. Future issues in the series will be eagerly anticipated.

E. M. H.

CORRESPONDENCE

AN INTERNATIONAL PEACE SEMINAR

[We are glad to publish the following account of the International Peace Seminar, recently held at Kodaikanal, written by one of its enthusiastic organizers and active participants, Shri Ralph Richard Keithahn.—ED.]

A group of young men and women—students, leaders and others engaged in public service, coming from many parts of India and America, Denmark, Canada, China and Great Britain and representing such Indian cultural groupings as Tamilnad, Andhra, Malabar, Mysore, Bengal and the Punjab, met together at the Kodaikanal Ashram from the 7th to the 26th of April and then at Gandhi Gram, Ambathurai, (S.I.R.) for three days, for the purpose of sharing in one of the International Service Seminars promoted by the American Friends' Service Committee.

We are all grateful for this opportunity, for as we have grappled with the various problems of community life, and have come to know one another more deeply, we have learnt much. We have realized not only that there can be a deep basis of fellowship beyond the religious and national barriers, but that the very differences that each brings into the group contribute to the richness of the fellowship. We have become convinced of the rightness of this basis of relationship and during our discussions and study together we have tried to discover how this can be applied to the world situation, where divisions are more and more emphasized and where differences of nationality and ideology are made to be reasons for tension and strife.

Our life together has taught us the value of patience, for not all grow into true understanding at the same pace, nor do all have the same sense of calling to witness and service; but, with the approach which recognizes that to the human family all convictions sincerely held are of value, there need not be tension or violence.

We have found it of great value to include in our studies not only questions of economics, sociology and philosophy concerning the world in which we live, but also the actual problems of the life of the villager in India. This not only focuses our attention on certain aspects of service in which the need is great, but brings to us a new insight into the nature of Society and the conditions in which mankind may grow into an integral life. This, in turn, helps us to see new hope for the building up of a new world in which peace and harmony may prevail, and in which man may share in the good life.

We are grateful to the American Friends' Service Committee for initiating this programme of Seminars, and we commend to students, professors and youth leaders in South India the technique adopted therein, in the hope that they will carry on experiments in their particular areas. Having learnt of the experience and success of the Folk High School Movement in Denmark, we have faith that the development of the Seminar Movement in India may bring new inspiration and new vision to the people.

RALPH RICHARD KEITHAHN

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

Unesco Features for 18th May reports an anonymous gift of $500,000, to promote fundamental studies significant to world peace and the causes of war, recently made to Yale University. With this gift will be established a foundation, "the Henry L. Stimson Fund for research in world affairs." It was conceivably the intention of the donor that the research programme for which the gift lays the corner-stone should be restricted, as the President of Yale University has announced it is to be, to the fields of history, law, economics, political science, or any combination of these believed to have relevance to world peace. It seems a great pity, however, that the broad terms of the bequest shall not be more fully availed of. For it provides for furthering

basic research in all fields of learning and endeavour significant to world peace and to all fundamental human problems underlying the causes of war, problems for the solution of which the United Nations, Unesco and similar world organizations were founded, and for the solution of which Henry L. Stimson devoted so large a measure of his life.

For what can be more significant to world peace than human attitude and outlook, man's understanding of his own nature and of his relationship with other men and with the world in which he lives? The finding of the highest common denominator of all faiths; the inculcation of responsibility and the discouragement of self-seeking; the spreading of appreciation of one another's difficulties and achievements—these all seem basic to the problem of world peace. The Henry L. Stimson Fund might usefully embrace within its scope psychology, ancient and modern, and research in comparative religion and in sociology, as well as in the media and methods of cultural exchange.

The danger inherent in the growing American reluctance to have Communist theory discussed in college class rooms is pointed out by Dr. Margaret T. Hodgen of the University of California in *The Scientific Monthly* for April, where she writes on "Karl Marx and the Social Scientists." She shows how far short of scientific and historical standards Marx's philosophy of history falls, and this by the paucity of evidence presented to confirm his theory, with its sweeping claims, as also by his failure to report—as the ethics of science would demand—a single instance that would go against his theory or to admit any difficulties in verifying it.

"The easy certainties of Marxism," she warns, are being assiduously propagated *outside* the colleges and universities. The propagandists, appealing to the young people's idealism and their passionate desire to improve social conditions, are only too likely to have everything their own way, unless their basic assumptions are challenged. The task of honest, critical analysis of Marx and his philosophy of history, so necessary if wishful thinking is to be differentiated from ascertained fact,

divination from actual discovery, falls on the social science faculties of the institutions of higher learning. These should, Dr. Hodgen convincingly argues, be not only permitted but urged to undertake it.

Shri B. G. Kher, Chief Minister of Bombay, in his presidential address at the Buddha Jayanti Celebrations held on May 21st under the auspices of the Buddha Society, Bombay, proclaimed the need for a Buddhist renaissance, which would come by understanding the Buddha's teachings and applying them.

The Buddha, to be sure, was born a Hindu, and his teachings could not be different from the doctrines of the "twice-born" by whom he had been taught. But he and his message cannot therefore be claimed for Hinduism, because the inner teachings of all the world's great teachers have been the same. Hinduism has made the Buddha an Avatar, as Shri Kher mentioned; but he admitted that Indians today are for the most part strangers to his teachings, if not actually hostile to them.

Rather than describe Buddhism as "only a phase in the development of Hindu thought," we should prefer to look upon the greatest son of India in historical times as one of a long line of Reforming Protestants, all Teachers, restating the same essential truths, by-passing the priests and bringing to the people in their daily lives the changeless ethical ideals.

All of them have proclaimed the unity of life and preached love, purity and service. As Shri Kher so well brought out, the Buddha's teaching does not differ from the teaching of Sri Krishna in the *Gita*, from Patanjali's ethical injunctions, from the Jain scriptures or from the Sermon on the Mount, in which the echo of the Buddha's message seems unmistakable.

A number of countries have, on the suggestion of Unesco, sponsored studies of their history text-books as to the treatment given in them to international agencies since 1918. The results of this inquiry in the United States, summarized in a Unesco release, are encouraging. Almost all high-school history text-books present the United Nations system, and there is salutary emphasis on "the enormous cost of modern war, both human and economic."

There are many reminders that individual citizens must eventually pay the cost, and some suggestions that persons who pay for war have stakes in the success of international agencies for the maintenance of peace.

It is to be hoped that publishers of text-books, not only in America but everywhere, will heed the report's suggestions for greater stress on the dependence of an international agency for success upon the support of its member nations. Too great reluctance to delegate to such an agency the powers needed to achieve its purposes must make it impotent.

To weaken the sense of separateness, individual, national or creedal, that puts prestige and self-will before the common good is the great need. To substitute for narrow loyalties and claims for special privileges the conviction of the ultimate community of interest of the whole race of men—that is the target at which the teaching, not only of history but also of economics, the sciences, the arts and other subjects, needs to be directed.